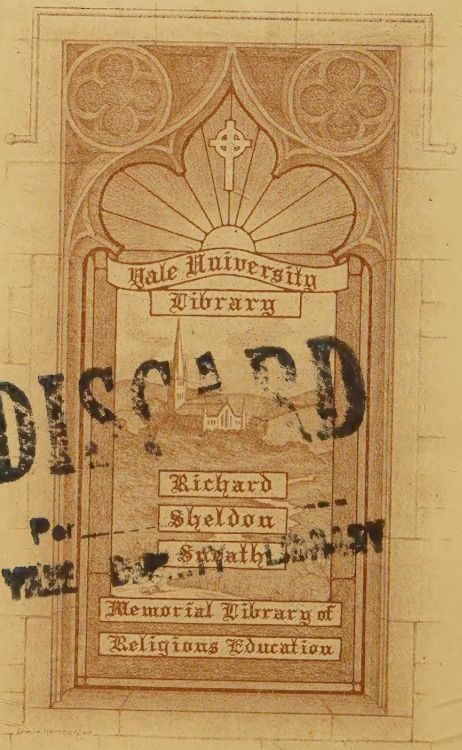
The Church's Inquiry into Student Religious Life

PAUL MICOU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THE CHURCH'S INQUIRY INTO STUDENT RELIGIOUS LIFE

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A Student's Conception of a Church in a College Community

The elevation drawing of plans submitted by a student at Ohio State University as his thesis for his Bachelor of Architecture degree. He was designing the kind of building the Episcopal Church should erect at that university.

The Church's Inquiry into Student Religious Life

By
PAUL MICOU
IN COLLABORATION WITH
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MODERN INQUIRIES IN RELIGIOUS THOUGHT FOR COLLEGE STUDENTS

The members of a group of seven clergy, ministering to college students, associated with the Department of Religious Education of the Protestant Episcopal Church, in forming policies for religious work among students, have jointly examined the manuscript of this book, and desire to bring it to the attention of clergy and teachers of college and university students, with the hope that it will be found to meet a need.

Rev. LeRoy S. Burroughs, Ames, Iowa.
Rev. John T. Dallas, Hanover, N. H.
Rev. Cyril Harris, Ithaca, N. Y.
Rev. Harris Masterson, Houston, Texas.
Rev. William G. McDowell, Jr., Auburn, Ala.
Rev. F. C. F. Randolph, Columbus, Ohio.
Rev. Ronalds Taylor, College Park, Md.

PREFACE

THE Student Inquiry Plan is one of the ways in which the Department of Religious Education is carrying out its aim of discovering, studying and applying the best methods of religious education. In this case the place of investigation is the college and university. The experimenters are college pastors. The object in view is the nurturing of the student's spiritual life. If this can be done successfully in a few places, the principles thus discovered can be applied in all.

The Student Inquiry Plan

The Presiding Bishop and Council, now the National Council, when adopting this plan, gave it the following definition in their resolution:

> "*Resolved:* that the Council endorse the plan of the Department of Religious Education to place twelve university or college pastors in strategic educational centers in order that they may:
>
> (1) discover the best methods for religious work among students by meeting frequently as a group, by the preparation of literature, and by the testing of plans and programs, and
>
> (2) extend all successful plans and literature to universities and colleges in definite territory assigned to each pastor, and
>
> (3) assume special responsibility for recruiting students for the ministry, mission field, and other forms of Church work."

Extent to which the Plan has been Carried Out

Eight bishops have so far each consented to one parish in a college town in his diocese being used as a "student

inquiry station." Due regard was paid to having all types of colleges represented, located in cities of varying size, with the workers bearing different relationships to the parish, as rector, as priest-in-charge of a mission station and as diocesan missionary acting by courtesy as assistant to the local rector. By observing provincial lines every section of the country is represented. The Inquirers are as follows:

Province I. Rev. John T. Dallas, Dartmouth College, Hanover, N. H.*
Province II. Rev. Cyril Harris, Cornell University, Ithaca, N. Y.
Province III. Rev. Ronalds Taylor, University of Maryland, College Park, Md.
Province IV. Rev. Wm. G. McDowell, Jr., Alabama Polytechnic Institute, Auburn, Ala.*
Province V. Rev. Frederick C. F. Randolph, Ohio State University, Columbus, Ohio.
Province VI. Rev. LeRoy S. Burroughs, Iowa State College, Ames, Iowa.
Province VII. Rev. Harris Masterson, Jr., Rice Institute, Houston, Texas.
Province VIII. Rev. Alexander K. Barton, University of California, Berkeley, Cal.

Supervision of the Plan

From the beginning of the plan the Rev. Paul Micou, secretary for college and university work under the former General Board of Religious Education and under the present Department of Religious Education of the Presiding Bishop and Council, has been assigned to the group of Inquirers as their leader and executive. In preparing this report, he

* While this report was in preparation, Mr. McDowell was consecrated Bishop-Coadjutor of the Diocese of Alabama and Mr. Dallas received the degree of Doctor of Divinity from Dartmouth College. In the report, however, it has seemed more natural and it is historically more correct not to use these titles.

acts as their collaborator, collecting and expressing their views in a systematic way. Occasionally he has turned aside to speak of work in other colleges when such references would enforce or supplement what the Inquirers have concluded.

Nature of this Report

Twice a year the Inquirers have met with Mr. Micou for three or four days of discussion of their common problems and, in the light of these discussions, have returned to their colleges to try out plans and policies tentatively agreed on. At later meetings the principles thus discovered as underlying each phase of the work were formulated. The conclusions reached are given at the head of each section of this report. Taken together they constitute the first body of tried and tested opinion which our Church has set forth on student work. Yet the Inquirers consider them to be tentative only, and feel that they may need revision in the light of wider and longer experience. The Inquirers are merely a cross section of our more than 300 clergy working with students in the normal schools, colleges and universities. By virtue of their association and work together under the Department of Religious Education they have been privileged to give voice to what they have found out. They try in this report to speak not for themselves, but for all.

Problems Studied

In a "memorandum" exchanged by the Department of Religious Education with the Inquirer and with his bishop, the following list of problems is set forth as types of what the Inquirer should study and toward the solution of which he should experiment. Of course this is not by any means

a complete list, and many other problems receive mention in the course of the report.

A. The student's worship, public and private.

B. The student's religious education:
   (1) Time which can be given to religious education.
   (2) Subjects most important.
   (3) Method of religious education:
      (a) for the more interested.
      (b) for the less interested.
   (4) Linking up this education with that of Church school and boarding school.
   (5) Preparing material, if it does not exist.
   (6) Training for volunteer lay service in the Church.
   (7) Training for professional or semi-professional lay service in the Church.
   (8) Procuring official recognition and college credit for religious education.
   (9) Religious education of faculty members.
   (10) A reinterpretation of the Christian message to meet the needs of the modern college student.

C. The student and Church extension:
   (1) Recruiting the Church's leaders, especially missionaries and clergy.
   (2) Building up a strong missionary consciousness.
   (3) Securing gifts to missions from students and thus developing the habit of giving to Church work.
   (4) Training students in methods of personal work to bring men to Christ through His Church.
   (5) Relating the graduate to the Church in his new home.

D. The student's vocational problems:
   (1) Instilling the Christian attitude toward life work.
   (2) Giving the student guidance in choosing life work.

E. General:
   (1) A study of exceptions to the principle, "Wherever expedient the parish should be the unit through which college work is done."

(2) Developing a working plan for reporting students from parish to college and keeping records of their religious development in college.
(3) Church advertising and publicity suitable for a college community.
(4) Organizing the faculty Churchmen for effective work among students.
(5) Social side of Church student work.
(6) Developing an effective type of local organization.
(7) Church work among the foreign students.

F. Careful study of other religious agencies in the field (especially the college YM and YWCA) and discovering extent of and ways of cooperation with them.

Meetings

The meetings of the Inquirers have been as follows:

December 31, 1919, Des Moines, Iowa, during the Student Volunteer Convention.
September 6 and 7, 1920, Ithaca, N. Y.
April 12-14, 1921, Yonkers, N. Y.
September 1-4, 1921, Hanover, N. H.
April 25-27, 1922, Auburn, Ala.
December 19-22, 1922, Atlantic City, N. J.

Definitions

It might be wise to conclude this introductory section by quoting two paragraphs from the minutes of the first meeting of the Student Inquirers.

"It was decided to retain the names 'student inquiry plan,' 'student inquiry station' and 'inquirer.' It seemed that these words were sufficiently descriptive without implying any specific relationship to the diocesan authorities, which may be different in each case. Further the word 'inquirer' and 'inquiry' would be more acceptable to those clergy in other college communities with whom the workers will have special relations.

"It was decided to adopt the name 'college or university pastor' instead of 'student chaplain,' the reasons

being that the word 'student' seems to rule out the faculty and administrative officers of the institution, and the word 'chaplain' seems to imply a chapel or an official relation to the institution. The phrase 'college or university pastor' has the further advantage of being uniform with that of other communions which maintain special workers in the college or university communities."

Church Missions House,
January, 1923.

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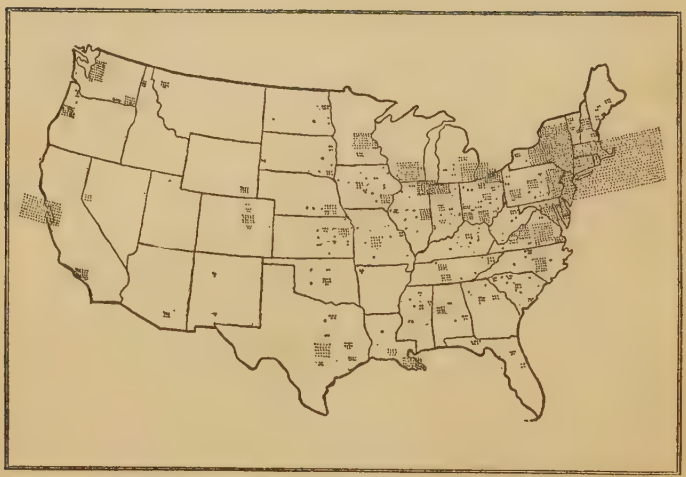
PART ONE

REPORT ON THE INQUIRY

By Rev. Paul Micou

Secretary for College Work,
Department of Religious Education



DISTRIBUTION OF 25,000 CHURCH STUDENTS

The map shows—by the use of one dot to each ten Episcopalian students—that our problem is numerically greatest in the East, and that in the West our concern should be chiefly with the state colleges and universities.

I

EQUIPMENT FOR COLLEGE WORK

The right man is the indispensable element to success in student work.

But the college pastor, no matter how fit for his work, will never do his best without equipment.

Every college pastor should have access to an altar and a pulpit; either because he is rector, or by an arrangement with the rector. He cannot do effective work with students to whom he does not regularly administer the Sacraments and to whom he preaches only seldom.

One of the greatest tasks before the Church today is to furnish adequate places of worship for students. Many of the present buildings are overcrowded on Sundays.

A suitable residence for the college pastor is an essential in student work.

The best proof that the right man is the one essential element in student work is to be found in the success of the Student Inquirers in spite of lack of equipment. Few groups of men have ever been sent out to do a great task with less equipment, but in every case they have made good.

Dartmouth College

When this Inquiry was begun the church at Dartmouth College was the only one of the seven "inquiry stations" in which the equipment was adequate. There is no need of a student club house, for Hanover is a small town and the students are amply cared for in their "student union," their dormitories and their fraternity houses. There is a good rectory and it is in use all of the time, both for visits from students and for committee meetings. The church is attrac-

tive, though it is proving too small, and many a time is uncomfortably crowded.

Cornell University

At Cornell, St. John's Church, though a mile and a half from "the Hill," is adequate for both the congregation and the students. The parish house was, however, overcrowded on Sunday mornings, so that there was no place where the students could have breakfast following the communion service. During the first year these breakfasts were uncomfortably served in a basement choir room. The manner in which the need of something better was met shows cordial relations between the parish and the students in Ithaca. The Men's Club of St. John's parish, composed of professors and business men, set to and with their own hands turned an unfinished, unfloored portion of the church basement into a splendid Church school room, thus releasing the parish house dining rooms for the increasing demands of the student breakfasts.

At first Mr. Harris found himself greatly handicapped for lack of a residence and for two years lived in a small apartment. His Faculty Advisory Council presented the need for a house to the parents of Episcopalian students at Cornell, and they at once contributed about $2,000 in cash. Interested members of the Diocesan Council of Central New York signed a note on which $3,000 was borrowed. The University holds the mortgage for the balance. The Department of Religious Education is bearing the interest annually in lieu of rent for Mr. Harris. A house especially suitable for entertaining was purchased and Mr. Harris is now working in spacious and comfortable quarters.

No better case has been made out for an adequate residence for a college pastor than appears in Mr. Harris's

AUTRY HOUSE, RICE INSTITUTE

A memorial to Judge James L. Autry given by his widow. Front view, showing the windows of the men's lounge (left), of the office (middle), of the main hall (right), of the girls' sitting-rooms (second floor) and the hostess' room (third floor).

AUTRY HOUSE AS IT FACES THE FUTURE QUADRANGLE
Showing the apse of the Sanctuary, the clothes pressing room, the kitchen and cafeteria. Upstairs are the rooms of the college pastor.

reports and letters, and the reader is referred to quotations from these on pp. 164, 5.

Rice Institute

We have in the work of the Inquirers one outstanding instance of the success of work with small equipment which prompted the diocese to attempt something on a larger scale. Mr. Masterson began his work at Rice Institute with a made-over mess hall of the Forty-second Regulars. It was much like a YMCA war hut, yet for two years this little establishment won its way into the hearts of the Rice students, for there they could have the best of a good time under proper conditions, and the small wants of college life were all supplied. The girls were especially happy at being able to secure hot lunches. The accounts quoted on pp. 217-9 give some conception of the many things that were done. The story of how the new community house came into being is dramatic. The students would not be put off when it appeared that the Nation-Wide Campaign funds were not sufficient. They made up their minds that by some plan of insuring their whole Episcopal group they would procure the money to build. The result was that the diocese was stirred to extra efforts, Mrs. Autry gave the funds as a memorial to Judge J. L. Autry, her husband, and today the finest student club house which our Church possesses is working overtime to meet the needs of the student body. The reader should turn to pp. 220-3 for a full description and should note the pictures and plans of Autry House. It is a model for similar club houses, both in its building and in the conduct of the life within the walls. Hence we give Mr. Masterson's report of it in full.

This is only part of a great scheme, however. Mr. Masterson's vision is a splendid one. He sees a quadrangle open

to the boulevard, bounded on one side by the community house and on the other by a church, and at the rear a rectory and a dormitory for nurses in connection with the hospital in that part of the city. The whole, like Rice Institute, will be in Spanish and Italian architecture.

In order further to show the need of this work we would remind the reader that Rice Institute is three miles from the heart of Houston. The students must, therefore, have their own amusements on or near the campus or go into the city for them, which last is not desirable. No provision is made for girls to live at the Institute and they must come in and out of the city each day. The Church has created a social center for the entire student body, and the report Mr. Masterson gives of how the plant is performing this service should be read carefully (pp. 220 ff).

Ohio State University

Our work is being done under severe limitations at Ohio State University. The work was begun in a building which was a converted laundry. Shortly thereafter property with a building was bought which was more choicely located, but the former use of that building was not much more exalted than the laundry. It had been a restaurant—Delmonico by name! A partition was run lengthwise down the center of the dining hall and one-half was fitted up for a chapel and the other half for community uses. Soon the work developed to such an extent that this partition was placed on rollers and opened each Sunday, as the congregation became too large for the original space. The third floor is given over to apartments, and Mr. Randolph's experience as a landlord certainly shows that our student pastors should not be worried by the business end of such an arrangement. The plant is not attractive and it is no wonder that Mr. Ran-

dolph says the students "go sailing off" to church elsewhere. The diocese is dead in earnest about bettering conditions, and recently bought a large lot with two residences opposite the site of the future College of Education building, and in the not distant future we hope to see the beginning of a worthy church.

Iowa State College

The work at Iowa State College is in some respects even worse off, as quotations from letters and reports on pp. 175, 6 show. The church is two miles away from the campus with trolley connection only three times an hour. Missing a car, therefore, means great lateness at church. It was a mission with services by a non-resident priest on Sunday afternoons until the former General Board of Religious Education took a hand. Filled with hope for the success of the Nation-Wide Campaign the vestry borrowed money and purchased a lot most advantageously situated by the campus and the Department of Religious Education cares for the interest. On the lot is an old residence, a typical student rooming house. If there ever had been big rooms, they had been much subdivided. The place was in bad repair, and Mr. Burroughs reports how frequently he had to leave his work to stop a leak or bail out the cellar. But this has been corrected now. At one end of the first floor it is possible to shut off two rooms for use of students. These are connected by folding doors with the parlor and dining room of the rectory, but one might as well try to shut out the tide as to keep the students in those rooms. When there is any gathering they float over the entire first floor. Mr. and Mrs. Burroughs are delighted at the intimate contact which this gives them with the stu-

dents, but do occasionally cast rueful glances at broken furniture and other signs of thoughtless youth.

The diocese is taking the keenest interest in the project and by two successive Advent offerings has cleared off $2,000 debt on the lot. One professor, Dr. Pammel, has donated stone, which is being cut on his old homestead in Wisconsin, so the clear evidences of a future church of dignity and permanency are accumulating on the lot. The vestry borrowed another $2,000 to transport the stone. That the present equipment is being used to the limit by enthusiastic students will appear clearly as this report proceeds.

Alabama Polytechnic Institute

It might be a toss-up to decide whether Mr. McDowell at Alabama Polytechnic Institute is better or worse off than some of his colleagues. He has a good rectory, but the church is a tiny wooden structure, decorated like a Swiss clock, which labors under the name of the "Church of the Holy Innocents," so inappropriate to a church in a college town. Mr. McDowell, like the other Inquirers, is very optimistic. In fact all men who love students and do good work with them show this same spirit. He has gone throughout the diocese to raise money for a new parish house and church, and ground is soon to be broken for the building. The plans show a very neat and compact structure, which will do the Church great credit and give his successor all that he needs for working with the students. His statement as to how he campaigned in the diocese is one of the most important sections in this report (pp. 159-62).

University of Maryland

If we are reciting needs on an ascending scale, we would find the University of Maryland community at the top. At

College Park the church was once a building for cattle, and has only a cross on its exterior to suggest that it is a church. Mr. Taylor's home is a small apartment in a building about as far away from the college as is any house in town. But again we report progress. The diocese has recently bought ten lots most advantageously located one block from the college gates, and Mr. Taylor has been enabled by the stipend of the Department of Religious Education to rent a suitable house. For an office Mr. Taylor has a desk in a room in the administration building where seven other men work, a courtesy extended him because he is secretary of the "student pastors' committee," of which more later (p. 205).

University of California

At the University of California, where Mr. Barton began work as an Inquirer while this report was being prepared, nothing better in the way of a church and a parish house could be asked than is afforded by St. Mark's Church, Berkeley. Mr. Barton lives in an apartment. The fact that there are eleven hundred Episcopalians among the students may some day call for special equipment, but in this case a suitable residence should come first, as at Cornell.

These Conditions Not Exceptional

The conditions stated above are not by any means exceptional in our Church. Many of the colleges, particularly agricultural colleges and normal schools, have grown up in rural towns where our Church either did not exist or was only a small mission, or else in the larger cities they have been built in a section where at the time there was little but open land and the city has grown out toward them. Fortunately the dioceses are awake to the vital importance of student work and in the budgets, diocesan and national, of

the present triennium, 1923-25, college and university projects are both numerous and large; 55 projects totalling $1,681,333.

The Right Man the Essential Factor

Now that I have reviewed the circumstances I would like to repeat the statement which I made earlier, that the success of the Inquirer under such handicaps is a sign that the one thing needed above all is the right man. He will find his way without equipment to the hearts of the students. But he will never do his full work until he has been given the equipment. He should not be obliged to stop in the midst of his college year and go out to beg money. It is no private matter of himself or his parish. It is something which concerns the whole diocese and the whole nation, for he is ministering to "fragments of other parishes" of his diocese and of other dioceses throughout the country.

II

THE STUDENT'S WORSHIP*

There is a widespread and serious neglect of worship on the part of students today. The remedy does not lie wholly in good preaching, though this is essential, but also in a well-rendered service and a cordial welcome to the students.

The spirit of worship is greatly enhanced by a stress on the early communion service. The corporate nature of that service appeals to students, and it is increased if they can arrange to have breakfast together afterwards.

Participation in the services by students is exceedingly desirable, e.g., ushering, lay-reading, serving at the altar. It is better to have mistakes made than to give students no opportunity for such self-expression and leadership. The Sunday night and week day services (especially in Lent) offer opportunity for a number of students to participate.

Informality in meetings, special services with many responses, and special prayers for students help to develop the sense of personal participation in a service.

The well advertised observance of special occasions and days often brings students out in good numbers. It also attracts others not of our communion.

Church Attendance

When we come to report on how students attend church we are glad to note that wherever we have gone about our student work with real earnestness and with the right

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*For convenience in the remainder of this report some of the colleges will be called by their colloquial titles: Alabama Polytechnic Institute, Auburn; Iowa State College, Ames; Rice Institute, Rice.

men, student attendance at church has increased. This is especially noticeable at Dartmouth College, where new pews had to be put in the church, at Ames and the University of Maryland, where our tiny box-like churches often cannot hold all who come, at the University of Virginia, where a permanent church is about to be built in place of a wooden structure, and at Ohio State, where, as we have already noted, the partition between the chapel and the social room was put on rollers so that the chapel could be widened to accommodate the growing congregations. At other universities, where this overcrowding does not yet exist, there is a marked increase in the attendance of students, as at the University Episcopal Church, University of Nebraska, and at Cornell University, where the special communion service for students at St. John's Church has doubled the number usually attending church.

On the other hand, when we study percentages we must admit that the genus student has not church-going as a distinguishing characteristic. The figures furnished by the Inquirers show that the larger the student body the smaller is the percentage of churchgoers. Arranged in scale they are as follows: Auburn, of 40 Episcopalian students 50% generally attended church; Maryland, of 75, 66%; Rice, of 90, 10%; Ames, of 110, 35%; Ohio State, of 275, 30%; Cornell, of 660, 25%. Similar percentages for Dartmouth are not given here because the system of compulsory chapel requires that students go either to a town church or to the college chapel. So many elect our church that it is nearly always crowded. The average attendance the first semester of 1921-22 was 159; the second semester 141.

The statistics for the University of Kansas are most interesting. Bishop Wise wrote, "The bishop's banner goes each year to the Church in the diocese which during Lent

has the largest attendance based on communicant strength. For two consecutive years Trinity Church, Lawrence, has won this contest with an attendance, last year, of 350%." In computing this the communicant list of the Church was taken as a base. The attendance was counted for each Sunday during Lent. With a membership of 167 the average total attendance each Sunday was nearly 600. The 433 in excess over the communicant total were obviously nearly all students. None of the Inquirers' percentages were computed in this way, but obviously at Dartmouth, Ames, Auburn, and the University of Maryland, with their small congregations, similar percentages would be well over 200%.

It would be beside the mark to give grounds for the non-attendance of students at church. Anyone who knows students can reel off a number of the reasons they assign. Nor will we dwell on good preaching as one of the means of winning students. This is essential, for without that most students will not go to church at all. Our purpose here is to tell the ways in which we are endeavoring to increase the attendance of students and the results obtained.

The Early Communion Service

Inasmuch as the early communion service requires rising hours before most other students stir, the attendance at it is a valuable indication of the grip which religion has on college men and women. Experience has shown that it is most helpful to follow this service by a breakfast for the students who attend. In some cases this is necessary, as for instance where the students would be late for or miss breakfast by attending the service. Or, if the distance of the church from the college is great, a breakfast following communion is a convenience almost amounting to a necessity. At Ames, as we have said, the church is two miles from the

college, and the students who attend the early service on Sunday have formed themselves into a "waffle club" to eat together at a restaurant and on two days a week when the early service is held out at the college, the rector's wife invites the students who attend to breakfast.

The most interesting experiment is the nine o'clock student communion service at Cornell. What Mr. Harris has accomplished can only be appreciated by reading his own description of the services on pp. 163, 4. They are indeed, as he states, the center of the students' devotional life. The spirit of worship has been greatly deepened by this early service. The spirit of fellowship has also been increased by the breakfast following.

Mr. Cleveland, our university pastor at the University of Wisconsin, has furnished some valuable comments on a daily service of the holy communion to which we refer the reader. His average of six a day during Lent shows that a considerably larger number must have come with more or less frequency, since few, if any, could come every day. Note also Mr. Cleveland's opinion, based on army as well as college experience, that communion on a week day morning is more convenient for many students than on a Sunday morning (pp. 234, 6).

Other Services

The Inquirers have not said a great deal about other services. At Dartmouth the aim is for great simplicity and reverence. Familiar hymns are sung and the entire service is kept within an hour. One of the Inquirers comments that if you make a student welcome at service it will bring him to church even from a great distance. This seems obvious, and yet in our city churches attended by university students very little attempt is made to single out the students at the

door, bid them welcome, and introduce them to the rector. Committees of professors and students could help greatly in this, and avoid the perfunctoriness of a casual handshake with the rector as the students pass out. Other things which the Inquirers claim to be helpful are the use of special prayers for students, for the college, for those at home, etc., notices which show a recognition of college events, and the use of students and professors in the service.

Student Participation in the Conduct of Services

The Inquirers have put themselves strongly on record to the effect that leadership and self-expression in worship are necessary to win students. Let us quote the all too brief minutes of the Hanover meeting on this point.

"In the course of the discussion attention was called to the way some of our students were drawn to 'Y' meetings and to young people's societies of other Churches. It was felt that the reason might be because we did not give our young people enough self-expression in worship. Several experiments along this line were related. It was thought better that some mistakes be made rather than that they have no chance for such expression and leadership."

From the letters of the Inquirers we can get some idea of the experiments they tried. At Ames the Sunday evening service was turned over to the Brotherhood of St. Andrew, and all along there have been lay-readers in training who could take charge of this service in the absence of the rector. Much of the success of services at Ames lies in the student choir. We will describe further on (pp. 176, 178) the social events connected with choir practice. At any rate as many students as can be used are in the choir and this gives for other students a real attraction to the services.

There is also a semi-student choir at the University of

Maryland. One characteristic of the services there is that the men who read the lessons do not wear vestments, but rise from the congregation and come forward. Somehow this seems to give the congregation a more intimate share in the service than to have the lessons read by a lay-reader who is already in the chancel. This custom is in vogue in some of the great English schools and colleges (p. 204). At Ohio State the corps of lay-readers rotates at morning and evening service so that each serves once in six weeks.

The afternoon service at Ann Arbor centers around a choir of University of Michigan students. Once a month the regular choir renders a cantata at this service, but on one other Sunday the student choir renders a choral service, on another a service with some special form of worship, and on another there is a dramatization of some Bible incident by tableaux vivants accompanying the reading of the story.

At Cornell the early communion is entirely a student service. Men are used as servers, a student is organist, and the singing is congregational. In the quotation from the report of the work at the University of Wisconsin, already referred to (p. 235), there is mention of the men being organized into a servers' guild. This is the case also at Princeton. At the University of Nebraska many students are used as servers.

Services on Special Occasions

At Ames several special services have been tried which seem to have made quite an impression upon the community; for instance, there was a candle service at Christmas-tide at which the little church was ablaze with light from candles. Greek Easter was also observed for the benefit of the Eastern Orthodox students, with a sermon on the relation between the Anglican Communion and the Greek Churches. One

interesting feature of this was that the Chinese turned out in full force on that Sunday out of respect to their brethren of other lands. The visit of the bishop is also fittingly observed. On one of these visitations a choir of Armenian boys sang parts of one of their ancient communion offices. These services are well advertised and the church is always packed (pp. 180, 1).

Movies as an Adjunct to Services

Mr. Masterson has done a great service to all of us by experimenting with films of a religious and educational nature at his Sunday night service. He concludes that this is no attraction to students. His opinion on pp. 211, 2 should be read in full.

Private Devotions of Students

The Inquirers have said little so far on the subject of the private devotions of students. Mr. Cleveland, who has had as much experience as any of our college workers, says they literally do not know how to pray, and that one must discuss the simplest and most fundamental things about prayer with them. At Ames the students have shown a desire for the more devotional books in the lending library. Devotional books are left in the seats of the chapel for use if a student arrives early at a service, and they are read. At Rice it is not unusual for the clergyman to have a few prayers in the sanctuary late at night with the students who have been discussing problems together. Often the hostess will suggest to him and to students to whom she has been talking, "Let's pray about this," and in this wholly natural way students are led to see that prayer is not a formal affair.

Some of our college workers have been pleading for a special book of prayers and services for students, and the

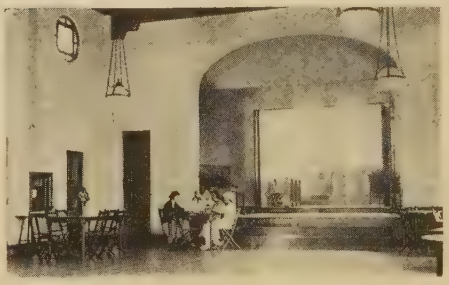
Executive Committee of the National Student Council is taking steps to have such a collection made and published. The National Student Council published a prayer cycle at the time of the Centenary of the Domestic and Foreign Missionary Society, which gave topics of prayer for each day of the month, and enough information to make one's prayers for the world-wide mission of the Church intelligible. Two thousand two hundred and nineteen copies were called for by our clergy in twenty-eight colleges and universities.

THE FUTURE CHURCH BESIDE RICE INSTITUTE

THE FUTURE GIRLS' DORMITORY

The fireplace and balcony at one end of the main hall. The motion picture projection machine is above the fireplace.

The stage and sanctuary at the other end of the main hall. The latter can be separated from the stage by folding doors.



The men's lounge, showing the canteen in the rear, with counters both in this room and in the hallway.

Interior Scenes in Autry House

III

RELIGIOUS EDUCATION OF THE STUDENT

Students are today eager to discuss religion, especially in groups. Suitably directed conversations, therefore, may be a very effective means of religious education.

On the other hand, formal classes are not so successful. This has two causes, (1) the inadequate preparation in the home church and church school for college life and its problems, and (2) the lack of time which the student has for religious study and activities.

Special attention can be secured and time found by students for short courses in Advent and Lent.

The lecture method in college religious education is not so successful as "religious discussion groups" or "forums."

"Schools of religion" are springing up in various colleges and universities. A national movement to foster them is under way. We must be ready with men and money when the time comes to share in these schools.

Confirmation classes are one of the great opportunities for systematic religious education, and the attendance of those already confirmed elsewhere should be sought.

A well-selected loan library is of value in student work. Students will read books personally brought to their attention as their own need for them arises.

Students will not, on the other hand, read pamphlets or tracts.

Students will not, as a general rule, read the Church periodicals, except casually the "Spirit of Missions." Hence their demand for their own publication.

Pageantry is of great value in religious education and students have shown fondness for giving pageants.

The Student Inquirers have found that there are seven major themes of special appropriateness for college students in religious education (see p. 43).

The Student Inquirers are endeavoring to serve as a medium for the production of literature adapted to use by students. A beginning of a series of "Modern Inquiries in Religious Thought" has been made in Charles L. Dibble's book, "A Grammar of Belief" (1922).

Sermons are a most effective means of religious education in college work. If time is lacking for complete treatment in one sermon, the theme may well be continued for three, each sermon a unit in itself. The best time for such series, because of the relative regularity of Church attendance by students, is before Christmas, in the pre-Lenten season, and in Lent.

Preaching should be done without manuscript, or sermons should be so prepared that their delivery appears not to be reading.

There is a constant demand for "big" speakers. The Church should make available for meetings those who can interest students among the bishops, the outstanding clergy and laity, and especially missionaries.

Much more should be made of the bishop's visitation to the parish in the college town. It is one of the few times when the students turn out in large numbers.

In the study and discussion of social problems the Church, as a conciliating body, should make students see both sides of a question. The college pastor should be familiar with a comprehensive bibliography on social questions.

Actual touch at first hand with social problems through sharing in industry or welfare work in the summer is most valuable for the student.

The college pastor needs to hold himself rigorously to reading which will stimulate his mind and keep him abreast of modern thought. To do this a certain period each day should be set aside and kept free from interruptions. Attending classes in the college, or doing a slight degree of instruction, if opportunity offers, is very valuable mental discipline.

Conversations as a Means of Religious Education

There is much evidence before me, not only from the Inquirers but from others as well, as to the eagerness with which students discuss religion. They seem willing enough to admit the claims of religion, but they are very skeptical of the right of the Church to ask anything of them.

Our community house at Rice Institute furnishes a natural and appropriate setting for such discussions after the evening study in the dorms is over and the men drop in to buy something at the canteen. Mr. Masterson writes: "About ten o'clock I spend a most delightful hour with the men discussing everything. During political seasons, the arguments are hot, likewise in the heat of the baseball or football difficulties. Strangely enough, at any time these discussions may veer off into the religious or moral field in which they are less definite, but scarcely less wise." Mr. Harris bears similar testimony as to the eagerness with which students discuss religion. "Not only on Sunday evenings, but also on many other occasions, some by appointment and some casual, I meet the students, singly and in groups, for interviews and discussions. It is a constant surprise to find that the subject of many heated and profound argu-

ments among undergraduates is religion. Questions are being asked everywhere that go right down to the bottom. There is little triviality or cynicism in these questions. Interviews can be encouraged which make it possible to approach young men along the lines of their questioning, but of course one cannot too eagerly seek them. At their best they come unsolicited. In general, one may say on this subject of interviews and discussions, that there is a genuine spirit of inquiry abroad amongst students, a desire to know and use Christ as the Way, but with an honest question as to the relevancy and efficacy of the interpretations offered by the Churches. This is no less true of our own young people than of students in other Churches."

Sometimes the thought of a whole student community is turned to religion. The sudden death of a student under startling circumstances sobers everyone and many questions arise. The college pastor can capitalize such occasions by conversations and sermons (pp. 202, 3). The YM and YWCA religious campaigns have the great value of focusing attention on religion and making conversations on the subject easy. Even such a crusade as we have witnessed in the last year or two against evolution has not been without its value in making students ask questions which give the student pastor the chance to set them straight. A general acquaintance with the courses taken by students, and a familiarity with their "danger points," enables a student pastor to point out their religious bearings.

But while we show conversation on religious topics to be a frequent and great means of religious education, we must caution the student pastor against desultory and aimless conversations. He must have a definite goal for the conversation and carry the student along with him, leading

him, if possible, like Socrates of old, to arrive at the conclusion himself.

Hindrances to Religious Education in College

More formal religious education is difficult to secure. The evidence collected by the Inquirers of the willingness of students to attend classes on religion is not encouraging. Their own figures are as follows. They show a twenty per cent increase in attendance, however, from one year to another:

	1920-1921		1921-1922	
	Classes	Members	Classes	Members
Ames	3	40	4	58
Auburn	1	20	1	36
Cornell	4	55	2	34
Maryland	3	45	3	65
Ohio State	3	45	4	48
Rice	3	26	2	36
	17	231	16	277

The latest comment by one of the Inquirers in the Fall of 1922 is illuminating: "After two years, I am getting a real Bible class. It looked as though one only needed a little persistence and the gift of longevity to get results in such things."

(a) Lack of Preparation

One reason for our failure lies in the attitude of the home rectors who have let their young people drop out of the Church school at just the age when they need it most. While adequately prepared for college along the lines of science, history, mathematics, etc., in which in their high school days their minds had a chance to expand, they come to college with religious ideas not much more advanced than

those they had when in the grammar school. When they are thoroughly roused by the difficulty of reconciling their religion with science and philosophy, or deeply stirred in the sociology and economics classes as to the social bearing of their religion, they come to the college pastor for help, and the pastor finds he has no foundation on which to build. He must go back and take up matters on which they should have been informed in their high school days (pp. 184, 5).

Fortunately there are signs of a new day dawning. Those Church schools which have been following the Christian Nurture principles, and especially using the course of study which bears that name, have been holding their high school students in the Church school, and sending them to college adequately prepared. Trinity and Christ Churches, Houston, have been successful in holding their young people to religious education, and our college pastor at Rice Institute bears testimony to the fact that these students manifest much greater interest and show a greater knowledge than other students in his college Bible classes. This, and the growth of young people's societies, afford much ground for hope to our college pastors.

(b) Lack of Time

Another, and perhaps more serious hindrance to college classes in religious education lies in the students' lack of time. While with some this is a mere excuse, yet with many it is a very real obstacle. This will come up again and again in our discussion of college life, and we might as well pause here to make it clear how crowded and complex an affair college life is. A quotation from a letter given on p. 168 sufficiently sets forth the demands made by the professors. I imagine the professor would claim that unless he demanded a great deal he would get very little in view of other dis-

tractions, but there is no question that the conscientious student is driven very hard.

Add to the claims of the class room and departmental societies, the activities of the student body, fraternal, social, athletic, journalistic, forensic, dramatic, artistic, recreational, religious, political, governmental, and you have a chaos of interests. No wonder a leading student said in a meeting in November when the subject of a Church club came up for the first time, "I've been to two and sometimes three committee and other meetings every night since college opened, and I've hardly cracked a book, but this is a good thing and I guess I can take it on too."

Of course, it should be said that those who are chiefly caught in such toils are a fairly small group who are in a great many things. The point, however, is that these young people who have leadership enough to hold office in their fraternities and sororities, in their class and college organizations, who edit the college publications, win the college letter on the athletic field, and represent the college in oratory and debate, are the very ones we covet for future leadership in the Church. A sprinkling of them, if genuinely interested in college Church work, can make the Church club, Bible classes, etc., hum. In saying this we are not disparaging the great majority of students who are faithful pluggers and do not shine in college life. But if they alone make up our constituency, those things in which they share will not appear above the surface of college life. "College leaders" are hard to hold, and we must pay the price of their leadership in disappointment and exasperation until we win through to a real and consecrated interest on their part. If we divert them too much from their other college activities, we lose the chance to leaven the whole lump of college life by capturing its leaders for Christ.

Added to all these individual reasons for lack of time, there sometimes arise mass movements which take the time of all the students and distract their attention. This is especially true of athletics as an exciting season draws to a close. A big game played off campus will sometimes empty a college over a week end, and the best laid Sunday plans of the Church will go astray (p. 153). Convocations and college department meetings sometimes cut into Church plans. The night the fraternities and sororities meet is a night closed to Church gatherings. There is little use attempting anything in Prom week, or during similar festivities in other terms. Where social events are limited by college rules to Friday and Saturday nights the Church has much competition, since her social events must occur then also. In a college with a large R.O.T.C. the commandant may play havoc by unexpectedly calling a battalion meeting.

But why multiply illustrations? Enough has been said to show how difficult it is to establish and maintain systematic religious education, and how much we must rely on sermons, lectures, and conversations.

Courses in Advent and Lent

This lack of time was one reason why the founders of the National Student Council made the second clause of the "minimum program" read, "The Unit shall provide opportunity for religious education at least twice a year, preferably during Advent and Lent." The phrase "under Church auspices" is in contradistinction to curriculum courses, and the YM and YWCA voluntary study classes. Experience has shown that students can be appealed to for Church work and study during the seasons in which other Churchmen are making extra efforts. In Advent the Nation-Wide Campaign has a potent appeal for them to learn about the Church's

mission, and in Lent they can be brought to see the desirability of their studying about personal religion or the relation of Christianity to the topics of the class room. Again there is an advantage in short courses by which a subject can be disposed of in a few weeks. The Inquirers testify to the value of such seasonal classes, but unfortunately there is a great dearth of material for them.

Courses Throughout the Year

What we have just said, however, applies to the rank and file of Church students. There are always a few who will consistently work throughout the year and for them provision must be made in the Church school. Nearly all the Inquirers have had such a class or classes with varying success. The most successful has been at Auburn where the Bible class has been practically the same as the St. Paul's Club, and frequently ten or fifteen minutes of class time have been used to transact club business. Some college pastors are discouraged by the small numbers who attend regularly, but these men fail to make proper use of Advent and Lenten classes to supplement their weekly work.

There are a few instances of conspicuous success in Sunday Bible classes, rivaling the large classes which other communions apparently so easily hold. Most conspicuous of these are Rev. E. A. Edwards' classes at the University of Kansas. I quote from a response to a letter of mine asking for the facts: "Last year (1921-22) we had a Bible class taught by Prof. W. W. Davis, a Churchman, who is head of the History Department in K.U. This was a mixed class, and had an enrollment of 50, which was increased to 90 during Lent. I taught classes, one of 90 on Christian Sociology and Missions, which met in a University building, and one of 100 on Fundamentals of the Faith (really a

class in Theology) which met in Myers Hall (YMCA rooms). These three classes averaged 80% in attendance. In addition I taught a class in a fraternity and one in a sorority, Student Standards of Action (Cutler) and The Social Principles of Jesus (Rauschenbush), and these classes had 40 members each, with an attendance of 95%. I also taught several other short term classes" (see illus. opp. p. 82).

Another instance is at Rock Hill, S. C., where Mrs. Alexander Long has for years had a remarkable Bible class of Winthrop College girls. It has grown so large that recently it had to be divided. Her section has 86 students, and is fully organized with officers, etc., and transacts missionary, social service and other Church business. It is practically a Church students' club engaged in religious education.

Mr. Charles Dibble's class of students from the two institutions of Kalamazoo (the College and the Normal School) is another instance of consecutive work on a subject which needed more than a few weeks' treatment. We will have occasion to refer to this class again.

At the University of Wisconsin a Sunday morning Bible class was conducted throughout 1921-22 by the student chaplain at half-past nine. While the total enrollment of different students in this course amounted to over thirty for the year, the average attendance was low. However, the Rev. Stanley M. Cleveland is not discouraged, and in the current academic session he is offering five courses, meeting at convenient hours during the week, on the following subjects: "The Creed and Science," "The Christian and the Community," "The Philosophy of Christianity" (two sections), and "Teacher's Training Course for Sunday School Teachers." Three of these are conducted by Mr. Cleveland, another by another clergyman in the city, and another by a professor. An enrollment fee of one dollar is charged to

cover text-books and supplies. The class period lasts for fifty minutes. When we read the purpose as given for these classes, we realize that Mr. Cleveland and his fellow workers mean business: "To make the faith of the Christian religion intelligible to young people who have difficulties either scientific or philosophical; to discuss the practical problems faced by the world and the Church in their task of reconstructing civilization; to give a free, modern, liberal and scientific statement of the Christian religion."

There is no reason to despair of regular systematic study throughout the year, provided the right leader can be found, satisfactory conditions prevail, and suitable text-books be secured. Concerning the last named more will be said later.

As to conditions, it is obvious that if the college students are included in the Church school, they must not be treated as "kids." The student class should have a room to itself, for we must try as far as possible to approximate college class room conditions if we are to win the student's respect. In many college communities it will be found best to hold the Bible classes where and when the students may be found, i. e., in their fraternity houses, dormitories or eating houses, at such times as they can be secured in considerable numbers. Thus at Autry House, Rice Institute, it has been found very advantageous to hold a class at the noon-hour, when the main hall is full of students lunching. One of the Inquirers was able to have a Bible class in the Acacia fraternity, yet it would have been impossible to get many of these young Masons into a church for a class.

Several of the Inquirers have found themselves on the side of the YMCA in supporting this principle of establishing classes when and where the students may be found. One of them, who had the previous year taught the normal training class for student leaders, championed the "Y" the next

year as against the other town ministers who wanted to center all classes in their churches. He lost his plea, as did also another Inquirer siding with the "Y" in a similar case.

Religious Discussion Groups

One thing is becoming clear as experience accumulates, namely, students prefer to *discuss* religious topics rather than to *listen* to lectures. It is not a question of what they need, for there is no doubt but that systematic instruction is their great need, but it is a question of how best to get them to take any religious education at all. Of lectures they have a plenty, from men whose authority in each subject is far more unquestioned than the authority of even the college pastor in religious teaching. Besides religion touches life and learning at so many points that students like to discuss it. Furthermore as it is the one subject not taught in college there is a variety of interpretation put forth in fraternity and dormitory discussions which brings the student to his class bristling with questions.

Thus it sometimes happens that professors are taboo as class leaders, for the students are afraid they will get another lecture. This is the reason the students at the University of Missouri assigned when they insisted that the rector, Rev. James H. George, conduct the student Bible class. Nevertheless if the professor can change his educational method and meet the student half-way, he makes a very successful leader, for he has the students' point of view, knows their campus problems, and is sympathetic with their general attitude toward life. Best of all, however, is the college pastor as a leader. He shares all the qualifications just mentioned, and has the added authority of a qualified teacher of religion, and is free from connection with the administration of the college. All clergy in college communities should

welcome the opportunity to lead student groups no matter how busy they may be with other parish affairs.

Students occasionally will lead discussion groups on the principle of *primus inter pares*. Thus for instance at Denton, Texas, the Archdeacon comes for service every other Sunday. On the intervening Sunday the Church girls of Texas College of Industrial Arts meet for informal worship and have a Bible class which they themselves conduct. But when Miss Agnes M. Hall, the secretary for work among women students of the Department of Religious Education, visited them she found them somewhat discouraged and arranged for one of the faculty to take charge of the class. Sometimes also the leadership is passed around the group, a different one leading each meeting, with the one ultimately responsible in the background.

During Advent the material for study and service talks of the Nation-Wide Campaign "intensive weeks" can be made the basis of discussions. So also the larger and smaller books of the "programs."

But to return to the subject of discussion groups as distinct from systematic class work. They are practically conversations on an assigned subject, definitely directed by the leader to a goal which he has in mind. Syllabi are often used. The leader tries not to obtrude himself, but rather to be the court of last resort for information and to reconcile differences of opinion. He has the right also to "sum up" and close the discussion.

Some groups are drawn together by interest in the subject. Thus both at Princeton and at the University of Wisconsin, Rev. Stanley Cleveland has held a weekly discussion group on the Philosophy of Christianity, open only to those who claim to be agnostics. "A most interesting, though small,

group of men met until March with the student chaplain as a philosophical discussion group. . . . . One member came to confirmation after intellectual conviction in this discussion group, while another member is to be the leader of the student work next year. Although small—for the group never numbered more than ten—the student chaplain has felt the work to be relatively effective."* The sessions of this group were two hours in length.

Sometimes the personnel of the group varies, and it is known that any students are welcome who care to come together at a given time to discuss religious questions in the free give-and-take of informal conversation. This has an educative function which the pulpit cannot altogether fill, and many a college pastor faces the question of whether his Sunday evenings could not be better used this way than by an evening service, though this service might under these circumstances be held in the afternoon. At Cornell the university pastor, who is not the rector of the parish church, faces this problem and, owing to the distance of the church from the campus and the small student attendance, it was decided by all parties concerned that he should use his Sunday evenings in just this way. At Ohio State there has been tried on Sunday evenings a discussion following an informal service conducted by the students, "Sunday evenings a group, similar to the Episcopal Young People's Society of the Diocese of Michigan, meets for an hour with its own informal opening service and its own selected topics for discussion" (p. 208).

Local conditions wholly determine such a question. In many college communities the evening service may be the best time for special lectures. Thus a few years ago Rev.

*"A Year of University Church Club House," Mrs. L. K. M. Rosenberry in the *Living Church*, July 22, 1922.

Paul Roberts drew a large attendance from the South Dakota State College to lectures on the Bible and science. Dr. William C. Bell, now a professor at the Virginia Theological Seminary, attracted many Washington and Lee University students to a series of lectures on the Life of Christ at the night service. Rev. William J. Dixon used this service as a platform for many professors of the University of Arizona and leading educators and men of affairs of the Southwest.

In general, however, the Inquirers have found their Sunday evenings to be best used by being at home to the students either for religious education or for social purposes.

Forums

The forum differs from the discussion group chiefly in being larger and more formal in its conduct. I know of one case where one of our college clergy is doing this on a large scale. The smallness of the University of Delaware and the isolation of the town makes possible what might be more difficult in a large university in a city, but the success of this forum might easily be repeated in scores of similar situations throughout the country.

Bishop Philip Cook writes: "You will be interested to know about the group of students in the University of Delaware that the Rev. Dr. Jones has gathered together very informally for what they term the Round Table Conference for the discussion of religious questions. I was there last night for the first time and though it is their examination period we had more than forty present who sat around and talked with me on evolution and the Bible. They seemed very interested and though I gave them opportunity to close the conference after three-quarters of an hour, we stayed on for nearly an hour and a half, no one leaving. The group is composed of all sorts of young men without restrictions

as to Church affiliation and they seemed very interested and asked a lot of questions." Dr. Jones himself describes his Round Table as follows: "The Round Table came into existence in this way: I saw that while the students were shedding some of their erroneous religious ideas through contact with the professors of the University, nothing was being done for them in a constructive way. Then the idea of a Round Table for the discussion of religious problems came to me and I immediately launched it. It is a very informal kind of thing. We have officers, but no enrolled membership. We go on the assumption that all the students are members, because the movement is for them all—a kind of university auxiliary affair. And I seriously think that we are meeting a real need and for that reason I think the organization might become a permanent feature of the university life. All kinds of boys attend the Round Table and we are strictly undenominational, but indirectly I show that the Episcopal Church is up to date in scholarship in its approach to thoughtful men and women."

At Ames our college pastor has a forum on a much smaller scale at five o'clock on Sunday afternoon. His method is to start discussion by launching a proposition on which there is disagreement.

Schools of Religion

A new movement is under way by the combined efforts of the Churches to secure credit for properly taught and conducted classes in religious subjects.

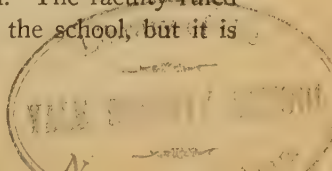
In "Christian Education" for April, 1922, Rev. O. D. Foster, Ph.D., University Secretary of the Council of Church Boards of Education, has an article on schools of religion, which sets forth the present situation throughout the country and calls attention to the fact that without some promoting

agency the school of religion movement will not succeed very rapidly and there will be no profit from experience.

Prof. Charles Foster Kent of Yale University in the season of 1921-22 traveled widely in the colleges and universities in behalf of religious education. He awakened an interest among his fellow educators which was not possible when the Churches approached a university as it were from the outside.

There are two main lines of development. One is for the different denominations to build up religious teaching foundations and secure credit as soon as they can show the university that their work is of sufficient standing and extent. The other method is for all the denominations to get together in an interdenominational school and to win credit as if it were another academic institution working in cooperation with the university. In each case such courses in the university as have a value for religious education are listed in the prospectus. Schools of religion are developing quite rapidly at the University of Michigan, the University of Iowa and the University of Wisconsin. They already exist at the Universities of Texas, Kansas, Missouri, North Dakota, Illinois and Oklahoma.

But promising as all this sounds the experience of two of the Inquirers with these schools has not been happy. Possibly it was due to the pioneer nature of the schools in each case. At Ohio State University the most interested communions joined in a school, and employed as a director a man who had many gifts personally, but could not make it a success financially. Our Inquirer taught the history of missions during 1921-22 for one hour a week, but in view of all their experiences the Diocesan Board of Religious Education voted to withdraw after that session. The faculty ruled against granting credit for the work of the school, but it is



interesting and encouraging to note that as a reflex to the effort more courses in subjects pertinent to religion were put in the university curriculum.

At Ames the Methodists and Presbyterians began a movement for a school of religion. "At present," our Inquirer writes, "it is so arranged that it is necessary for a church to have a man giving his full time to such teaching before the work is credited. This means that only the churches employing an assistant (usually a student pastor) can get such credit. This works an injustice to the smaller churches, which cannot support two men, and yet have pastors fully qualified to teach."

We might as well recognize the fact, however, that the universities are going to ask for specially trained men if they are to give credit, and it is not too soon for us to be searching for such men. Fortunately the Department of Religious Education has placed in its program for the triennium 1923-25 a sum of money sufficient to enable it to meet the demand for the first men who will be needed in well established and recognized schools of religion; that is, if the objectives are achieved in the next triennium.

Summer Session Schools of Religion

The summer sessions of the colleges and universities offer particularly good opportunities for schools of religion. Many of those who attend are not seeking degrees, but opportunities for self-development and rounding out previous college courses. They can thus easily arrange to take serious work in religion. Furthermore many Church people throughout the diocese and neighboring dioceses and some clergy may be appealed to to attend and take our courses in religion and allied subjects offered by the university. A successful experiment along these lines was tried in the summer of

1922 at the University of Wisconsin, Rev. Frank Gavin, Th.D., being the teacher. The reader is referred to his report which is given in full on p. 237. The St. Francis Club House was used for headquarters and lectures. It is important to note that the diocesan University Commission planned for this in making up its $9,500 per annum budget for student work, and included in it the salary of the dean of the summer school of religion.

This same plan, with emphasis on religious educational methods and principles, might well be followed at state teachers' colleges and normal schools, where thousands of teachers gather for summer study.

Confirmation Classes

Aside from their obvious purpose confirmation classes can serve as a medium of religious education to those already confirmed elsewhere. A college community is different from an ordinary parish, for the rector has a great number of students, faculty people, and administrative officers and clerks who are temporarily residents. The appeal is often effective to those confirmed before coming to the parish that they should hear over again and from another angle what the Christian life means. In many cases they recall but little of their first confirmation lectures, and the new course is far more adapted to their present intellectual attainments than their original course. A poll of the student Churchmen at Cornell showed that two-thirds of them had been confirmed before coming to college.

At the Yonkers meeting of the Inquirers there was an interchange of experience with regard to preparing students for confirmation. Each man followed a different method. Several relied chiefly on assigned reading, because of the difficulty of getting a class to meet regularly. One meets

this difficulty by dividing his class into sections of five or six each. Two report that the Catechism is their chief text. One requires a written statement at the end of the course as to why confirmation is desired.

Mr. McDowell presented an outline of both subject matter and method which aroused much interest, and he was asked by the Inquirers to develop it further into a pamphlet for use by college pastors. His consecration to the episcopate has temporarily prevented his writing this pamphlet, so the original outline is here given as purely tentative and subject to revision.

TOPICS AND METHODS FOR A CONFIRMATION CLASS WITH COLLEGE STUDENTS

Topics	*Methods*
Intellectual Preparation for Confirmation	
Interpretation of the Catechism.	Reading.
Religious truth in terms of life.	Class.
The Bible, its nature and spiritual basis.	Sermons and lectures.
Church history.	Simplicity and directness.
Spiritual Preparation for Confirmation	
Personal responsibility.	Convict the conscience and stir the will, by
Reality of sin.	Personal conferences,
Social application of the Gospel.	Sermons,
Interest in and love for the Character of Christ.	Devotional exercises.
Practical Details of Church Life	
The Confirmation service.	Sharing in the organized life of the congregation.
The Holy Communion service.	Personal responsibility for winning others.
Prayer life and how to use the Prayer Book.	Teach by illustration and practical demonstration in the church.
Bible study and meditation.	
Attendance at Church services.	
Almsgiving (stewardship).	

The books and pamphlets which the Inquirers say they have found most useful in confirmation preparation are as follows:

Atwater:	The Episcopal Church and Its Message for Men of Today.
Carey:	Have You Understood Christianity?
DeWitt:	A Manual of Instruction for Confirmation Classes.
Hodges:	The Episcopal Church.
Pepper:	The Way.
Peterkin:	Handbook for Friends and Members of the Episcopal Church.
Young:	Confirmation Instructions.
Wilson:	What a Churchman Ought to Know.

Books and a Lending Library

The Church Periodical Club has kindly cooperated with the Inquirers in determining what books and pamphlets students will read. In fact a good illustration of the value of the Inquiry plan is to be found in the fact that the Church Periodical Club, instead of sending books to clergy in college communities without any knowledge of whether they would be of any use or not, was able to have the scheme tested for a two-year period before generously offering to clergy in college communities the gift of libraries.

At the Ithaca meeting the Inquirers listed the books which they thought would be most useful with students. A few additions have been made since, and the library which the Church Periodical Club furnishes today to college pastors consists of the books listed on pp. 242, 3. These books are distinctly for the students and are not to be considered the personal property of the college pastor. If there is a club of Church students, it is understood that the books are their property and the college pastor their custodian.

Miss Thomas, executive secretary of the Church Periodical Club, writes: "We made the item for student libraries in our budget as large as seemed possible in fairness to all the other needs pressing on us, and if the money is granted we can take care of quite a number of centers in the next triennium. We allowed also for accessions to the present libraries."

The Inquirers bear emphatic testimony to the value of a loan library. One of them stated in a meeting that he had found the library immensely worth while. Another wrote in his annual report, "In the spring the new library presented by the Church Periodical Club was brought into use. Although coming so late in the session, practically every book was taken out at least once and many five or six times if found interesting by those who first read them. There was a marked preference for books on sociology and biography; little interest shown in theological and the more abstract themes. I found, however, that the younger professors liked the latter, so I worked off a number on these." Another works up with the hostess of the community house the talking points of books that they have read, which they then recommend to students as conversations reveal their interests. He gives books to students employed at the canteen to read in leisure hours. Generally the book is read by all four if the first one likes it. So, too, books get recommended by one student to another and are asked for at the community house. In this way no less than fifty-nine different books were read in one session, some of them by a great many students. Another Inquirer states that he has left books on the benches of his chapel to be looked over before service. These are often borrowed after service. During Lent he sold thirty dollars worth of devotional books.

One of the Inquirers sends out lists of books in a catchy

letter, and some students have come and asked for books thus recommended. Another Inquirer states that he has found his best reading constituency among the younger professors. Of course, those libraries are most used which are in places where they can be well displayed, as in Autry House at Rice or the student center at Ames.

A reserved shelf in the college library, especially during Lent, some of the Inquirers report, is very useful. The attention of students is drawn to this shelf by notices and announcements.

At Yale University the Rev. F. B. Roseboro has arranged with the Brick Row Book and Print Shop to maintain a shelf for religious books, known after the Berkeley Association, our Church student organization, as "The Berkeley Shelf." He makes constant suggestions as to what should go on this shelf. He asked that six copies of Bishop Gore's "Belief in God" be placed there. A few days later he sought to procure one of the copies for himself, only to find that they had sold out immediately and the store had ordered another dozen. In all, over thirty copies of this book were sold from that shelf. This plan can be carried out in any college town with excellent effect.

It can be, therefore, stated as a result of two years' experience that a loan library is of value to a worker with students. He must be something of an opportunist, however, in its use, so as to be able to catch the student's attention at the right moment and put the book into his hands which he needs.

Pamphlets

The tale with regard to pamphlets is not so encouraging. The Church Periodical Club secured for the Inquirers at the time of their Ithaca meeting practically all of the extant

pamphlets and tracts. These were divided up prior to the meeting, about forty to each Inquirer. When the subject came up each man placed on the table the pamphlets which he would recommend for use with students out of his allotment, giving his reasons for selecting them. In the discussion that ensued more than half of these were weeded out and finally forty-eight were chosen as worthy of recommendation for those who work with students. This list is given on pp. 244-6.

The unanimous testimony of the Inquirers, however, at the Hanover meeting was that they could not get the pamphlet literature read. The student is wholly indifferent to it even when his attention is especially called to certain pamphlets. The production of pamphlets and tracts is, therefore, felt to be unnecessary so far as students are concerned.

One of the Inquirers, however, differs from his colleagues in this opinion. He states that he always uses pamphlets for judicious distribution and that they are valuable with certain individuals. He also places tracts in the pews or has them given out at the door on special occasions such as the bishop's visitation, Christmas, Easter, etc., when he has a number of strangers in church. His college is in the middle West where our Church is not well known, and an unreasoning prejudice exists against us.

Church Periodicals

The Inquirers have been observing students to see whether they would read the Church papers. There is general agreement that *The Spirit of Missions* should be placed where students can have easy access to it, but that there is no use putting the weeklies into their hands. In fact some of the Inquirers would keep the weeklies away from the students, saying that they are too polemic in their editorials,

correspondence, and some articles, and they don't want to air Church quarrels in a college community.

In the minutes of the Yonkers meeting of the Inquirers we read, "The periodical *Church at Work* was not felt to be generally attractive to students, though some reported that it was read. It was suggested that when distributed special attention might be called to one or two articles. While finding and reading these the students might become interested in others." Yet even the Brotherhood of St. Andrew student members fall down in reading when it comes to their own magazine. The trouble seems to be that so much of this literature is directed at the average member of the parish and not at the college student. Thus the minutes of the Dartmouth meeting record that a lively discussion arose about requiring a Brotherhood member to subscribe to the *St. Andrew's Cross* as part of his dues. "The Inquirers felt that there was no use expecting college men to read the magazine; it simply did not meet their college situation or speak their own language."

At Ohio State one of our professors had the leading Church papers placed in the university library. The use of these by students has not been noticeable. They are lost among the five hundred and more papers and magazines in the periodical room of the library.

The students themselves have asked for their own bulletin. The alternative plan they discussed at the Madison meeting of the National Student Council was to ask for a section of *The Spirit of Missions,* but they discarded this because they felt this would not give them sufficient space, nor make the student work prominent enough in the eyes of all students. The National Student Council has acceded to the request, and began the publication of an eight page bulletin, which will appear five times a year, entitled *The National Student Council Bulletin.*

Pageantry

Some of the Inquirers have experimented faithfully in pageantry. Others, either because it was not their special gift or because local conditions prevented, have not attempted anything in this line. Mr. Burroughs has strong convictions as to the value of pageantry (pp. 185, 6). At Ohio State our students have produced more pageants than at other colleges, having given both of the Nation-Wide Campaign and the Centennial pageants and a mystery play. They produced the 1920 pageant in two churches besides their own chapel, but grew a little tired of it the last time (p. 209).

At Rice Institute, Autry House is equipped to produce any play or pageant with great ease and the dramatic clubs have used it for rehearsals and smaller productions. In the spring of 1922 many of the faculty and their wives put on the play "Sister Beatrice," which teaches a very much needed lesson to the students in these days of laxity of social standards (p. 225).

A number of universities have courses in drama and pageantry and it is nearly always possible to procure expert leadership. A pageant does not require the learning of many lines as compared with a play. Students like acting and will take to it readily if too much is not required of them. A pageant, furthermore, uses large numbers of students. The teaching value is very great, perhaps even greater than the ordinary drama because its action is wider and it is more symbolic than concrete.

Themes for Religious Education in College

The Inquirers at their Yonkers meeting had a full discussion as to the themes for religious education. They decided that there were at least seven major themes which

could be treated with special appropriateness for college men and women as follows:

I. The background of religious experience.
II. Christian essentials.
III. Science and religion.
IV. The Episcopal Church { its history, its principles, its practice.
V. The essentials of Christian character.
VI. The essentials of Christian citizenship in the nation (i. e., the social gospel).
VII. The essentials of Christian citizenship in the world (i. e., missions and the new world order).

Until our churches succeed more fully in holding their young people in the Church school, the high school courses of the Christian Nurture Series can, in the opinion of the Inquirers, be used effectively with students. The students must not be told that these courses were prepared for those of high school age for, if they think that, they will not agree to use them.

Preparing New Literature

Anyone who has worked with students knows that there is a great dearth of suitable text-books for college classes on the seven themes given above. The Inquirers have, therefore, set about to discover and publish material which can be used with students. The conclusion is best stated in the words of the minutes of one of their meetings.

> "There is no doubt in the minds of the Inquirers that a pressing need exists for a restatement of the Christian faith in terms current among students today. This group is constantly on the watch for new written material which might contribute to this end, with a view to publication. Such a series of books will shortly

> begin to appear under the general title 'Modern Inquiry Series,' defined more fully on the title page of each book as 'Modern Inquiries in Religious Thought for College Students.' Responsibility for the content of each book rests wholly with its author. The Inquiry group desires only to make available for wider use such material as shows promise of practical utility in student groups. The following note will appear on each title page of the series: 'The members of a group of seven clergy, ministering to college students, associated with the Department of Religious Education of the Protestant Episcopal Church in forming policies for religious work among students, have jointly examined the manuscript of this book, and desire to bring it to the attention of clergy and teachers of college and university students, with the hope that it will be found to meet a need.'"

Acting in this spirit the Inquirers have examined several manuscripts, and began publication of the "Modern Inquiry Series" in October, 1922. The first is Charles L. Dibble's "A Grammar of Belief" (Morehouse Publishing Company). Mr. Dibble is a lawyer who has to a remarkable degree made himself conversant with theology, science and philosophy. For some years he has been conducting a student class in our church in Kalamazoo, Mich., and has thus worked out a revaluation of Christian belief in terms of modern science and philosophy. But helpful as his material is to perplexed students, it is his method which even more commended his work to the Inquirers. The book is *multum in parvo*. Each discussion section is given in syllabus form, with the points worked out fully enough to leave no doubt as to where the author stands, and yet with ample room for thought and research by the student. In each section the student's interest is aroused by a series of challenging statements and questions, and then the problem for the meeting is set forth

in concise language. The rest of the syllabus gives the data necessary to a decision of the problem and the conclusion is drawn. Thus we have a book positive and convincing, which does not do all the work for the student. Plenty of guide posts are here, but he must travel the way alone. For some subjects, like the Trinity, on which the student obviously lacks and for which he cannot readily find data, the author has appended brief essays. A discriminating bibliography and suggestions for leaders make the book exceptionally valuable.

One of the Inquirers is busy with the aid of his colleagues collecting the questions most frequently asked by students. These will be gathered under subjects with a logical connection determining the arrangement. No answers will be given or even suggested. This booklet can be used in discussion groups and forums, and having been drawn up, as it were, by students themselves, it should be very useful to start discussion.

Thus a modest beginning has been made both in furnishing material for student classes, and in developing a method to meet the special conditions under which they must be conducted.

Sermons

Sermons are a most effective means of religious education in college work. Indeed for many students they are the only religious education. In view of what we have said about the rush and complexity of college life today it is no small triumph to secure the regular attendance of a student at Church, even if he never enrolls in a class or attends a forum. Thus the ability to preach well is a prime qualification in clergymen in a college community. No matter how earnest and able a curate may be in his personal work among

students, he cannot make up for the impression his chief may make by poor preaching.

The Inquirers have twice discussed sermons in their meetings and two or three conclusions might be stated.

There is a certain value in sermons in a series. Time is usually lacking fully to develop a theme in one sermon. Special publicity can be given to the series. Students who are interested are encouraged to regular attendance. Such a series should not consist of more than three sermons, and each should be complete in its treatment of some one phase of the subject. Such series should be given only at those times in the academic year when the students are less distracted by sports or busy with examinations. Experience has shown that regular church attendance is most easily secured before Christmas, in the pre-Lenten season, and in Lent.

"Extemporaneous, or more properly without manuscript preaching, is best in a college community," run the minutes of the Auburn meeting of the Inquirers. "Material and illustrations should be modern. Students are not apt to be impressed by much quotation from literature, especially poetry. But this is to be interpreted as a counsel of restraint, and not as against poetry as such. The reason is that students hate anything bordering on sentimentality. Material of sermons should deal with current events and the new world order."

In a report of one of the Inquirers appears this comment: "As far as I know, I have not been preaching sermons to college people, but I have been preaching sermons to people, some of whom happened to be studying in colleges. I find that I have preached practically the usual sermons, but have made my applications two-fold, one adapted to the town-people and one to the students. I fear that if

I preached directly to the college student and his problems, I would find my few town-people up in arms. I do, however, get at such subjects as personal responsibility, service (life and otherwise) and such like topics." After he had begun to check up on the matter of his preaching he made inquiry of his fellow college pastors and their view was that sermons for college students should be normal and not special.

Another of the Inquirers writes that there are occasions in the college year when sermons should be addressed directly to the students, as on their return from holidays, or on the occasion of great events in the college academic or social life. This brings religion into the every day life of the student. It is pointed out as one of the faults of the college chapel system with its rotation of preachers that for four years the students listen to sermons supposedly addressed to their special needs, but in reality suggesting more doubts and problems than most students ever have, and that what students need is the all round gospel addressed to both sexes, and to all ages, and meeting the needs of people in every condition of life.

Sometimes students have asked for sermons which tell them of Church life and practice and the events of the Christian year. At the conference of students of the Province of Sewanee a resolution read: "We request the National Headquarters to ask the clergymen of the college communities to devote their sermons one or two Sundays in the academic year to instruction in the ritual and symbolism of the Church." At a conference of Church students from the colleges of Ohio a resolution was passed stating that sermons should be of an "educational character," by which they probably meant didactic, or at least informative, as over against hortatory.

I would not want to convey the impression that many students make this request, for it is only a few in each college who are enough interested. But those that ask are developing an intelligent relation to the Church, and are fitting themselves to defend our position to other students who know us only by the reputation of our peculiarities. The students are right, one or more such sermons would be valuable to interested and uninterested alike.

Speakers from the Outside

There is a constant demand for the "big speakers" of our Church. Sometimes it comes from the students themselves, but more often from our college clergy, who feel that they need the impetus to their work which a new voice can give, or who desire to show the college community that our Church has as fine speakers as any other communion. Yet when the Inquirers considered this request in the light of their own experience they held the view that "outside speakers should be a rarity, and then only of the very best." Several of them bore testimony to the fact that too many people want to speak to college students, and they were embarrassed in keeping some out and letting others into their pulpits (p. 174).

Another points out the value of having speakers regularly routed through the colleges, but thinks they should be carefully coached beforehand (p. 212).

A special use of our leading speakers would be at the YM and YWCA summer student conferences. Here our students in greater or lesser numbers hear many speakers for ten days and seldom if ever is an Episcopalian among them. It is not that they are not invited, but rather that they do not enough appreciate the importance of the occasion to accept. Consequently several hundred of our young peo-

ple each year are listening in their most impressionable moments to those who hold views other than our own on some vital subjects, such as the Church (pp. 158, 9; 192, 3).

The Inquirers are eager for the Church to secure the time of a number of helpful speakers and route them through the colleges. Only if this is done through a central office can the plan be a success. At the Madison meeting of the National Student Council a student said, "Oh, if we could only have this course of lectures which Dr. Stewart is giving here delivered by him on every campus in the country." But men like Dr. George Craig Stewart cannot leave their parishes for such a roving commission. They might obtain leaves of absence for short periods, if those in proper authority could send them about on a carefully arranged schedule so as to conserve both time and energy. This is one of the plans of the Department of Religious Education in the next triennium, if money is forthcoming. One of the Inquirers, who is student secretary for his diocese, is already sending speakers around. Another secured from the Department of Missions a slice of the time of Dr. Charles Reifsnider, President of St. Paul's University, Toyko, and routed him through all the colleges but one of his diocese. The results were very good indeed. The Synod of the Fifth Province has voted to send speakers around to colleges in that Province. There is need, too, of women to speak to the college girls about women's work in the Church and similar subjects.

There are certain difficulties to be overcome. In large universities speakers from the outside are no special attraction, and the amount of publicity and personal work to get out a fair sized audience discourages some men from attempting it. Even after great efforts some rival event may be staged at the same time, and the college pastor be em-

barrassed in explaining why there are so few in the audience. For this work we can only use as speakers men and women who are not too well convinced of their own importance. Another difficulty is to fit the convenience of the visitor's schedule in with college dates. Once I had to travel several hundred miles out of my way to return to two neighboring colleges to speak, which at the time I had been in their vicinity before had been about to play their annual football game with each other. So keen was the rivalry that everyone realized a speaker would have no hearing in the fever of excitement on both campuses.

The Bishop's Visitation

In this connection we might make a plea for a better use of the bishop's annual visitation. It is the one time above all others when the students can be gathered in large numbers. Experience has shown that they respond to the leadership of the bishops and look upon them as expressing the authority of the Church. One of the most encouraging and interesting happenings of recent years has been the joint visitation of the University of Texas by the bishops of the southeastern part of that great state. For three days these bishops were on the campus, meeting students individually and addressing them at services and in meetings. Bishops can well afford to go to a college simply to look up their own men. Thus recently Bishop Moore had lunch at Autry House, Rice Institute, with students from the Diocese of Dallas. Bishop Quin always gives the students of Rice Institute an early service followed by breakfast, and it is a great occasion with them. Bishops Burleson and Remington have alternated in South Dakota in paying visits lasting a week at the State University and State College. As I have travelled about I have heard the complaint in college towns

about other bishops, that when they came in to confirm a class, they arrived just in time and left on the next train. The students are discovering that if they themselves issue to the bishop the invitation for a longer visit they are quite apt to obtain it.

The religious education value of the bishop's visit is not alone in his addresses (when there is usually a crowd present), but also in his personal interviews with his young people. A consciousness is developing in the Church that the migratory habits of students constitute them into a sort of invisible "student congregation" for which the bishop is peculiarly responsible. Not only has he students from all over his diocese at colleges in the diocese, but he receives students from other bishops, and in turn sends his students to them. He is the one who can serve as "chief pastor" for all.

Study of Social Problems

There are three very pressing reasons why our students should be studying social problems from the Christian point of view. First, the storm center of doubt for many students is in the courses in economics, sociology and ethics. To hear that men individually and collectively are helpless cogs in a materialistic social order, that love is purely natural and in no need of restraint so long as people are decent and society is not endangered, that the Church fosters worn out superstitions to conserve the present social order instead of fearlessly championing the new, these and similar fallacies upset some students more violently than philosophical or scientific assaults on religion. And just because the Church is so much attacked or sneered at by certain text-book writers, or ignored by others, there is need of the Church making her position and teaching known to her students. Generally she has no other advocate than the college pastor.

Of course, the trouble lies largely in treating social questions academically as removed from personal responsibility. Many a student studies questions of child labor, prison reform, minimum wage, etc., without having his heart touched, so that he feels the problem. The message of the Church is personal, every Christian must make a New Jerusalem out of the Main Street of his own town. As one writer has pointed out, even by personal economy of one's own budget we can share in social reform.*

The second reason why our students should study social problems concerns campus organizations. Those holding radical social views organize to study and propagate them. The conservatives naturally adopt similar tactics, and meet organization by organization, propaganda by propaganda. Thus after the War we found the "Intercollegiate Liberal League" opposed by the "National Defense League." Each group becomes confirmed in its own opinion and they stay as wide apart as the poles. The mediating and reconciling power of Christianity must be brought to bear by our Church students.

The third reason is that college life is highly artificial. For several years men and women are kept apart from the social problems the rest of society is facing. Everything is done for the student. Except for those working their way through, there is no need to think of the morrow, or of responsibility for others. The problems of campus politics bear no resemblance to those of the nation, save as the underhand political methods often used are training future machine men and grafters. This carefreeness of the college student breeds selfishness and individualism, the foes alike of the Church and of society. Some forms of social study or of

* H. G. Wood, "Personal Economy and Social Reform."

social service (to be discussed later) seem to be the only ways to counteract this indifference.

If there is any lack noticeable in our student conferences so far held, it is the failure of our delegates to sense the social problems and the needs of their fellow-men. This was especially true at the Madison meeting of the National Student Council. Several delegates manifested a burning social conscience, and pled for social service and study. But in general the rest were not interested and the discussion soon drifted back to individual and social moral problems of the campus.

The college pastor must needs, therefore, by sermons, addresses and example arouse an interest which may be lacking in the study of social problems. He must seek out and help the student who is being estranged from the Church by his classes and his associates. All college people need his ministry, for the Church cannot take sides, and must be a conciliating body able to make men see social questions as a whole.

The Department of Christian Social Service has prepared one text-book usable in student classes, "The Social Opportunity of the Churchman," which had been studied in a number of our college Church clubs. As source books to illustrate this the "Proceedings of the First (and the Second) National Conference of Social Workers of the Episcopal Church" have proved useful. In these pamphlets are given the speeches of recognized authorities on subjects mentioned in "The Social Opportunity of the Churchman."

This book, however, is but a nut-cracker to open the subject for the uninitiated. For more advanced study the Department of Christian Social Service will issue mimeographed suggestions for the study and discussion of books

which are authorities in their several fields, as for instance, Tawney's "The Acquisitive Society."

The Diocese of Southern Ohio issued a book of provoking questions, "Seven Studies in Christian Principles and Social Problems," which would be very useful in a discussion group. From the professor of sociology at Ohio State University a bibliography can be obtained of fiction and drama dealing with social problems. A brief bibliography on social questions is published by the Social Service Commission of the Diocese of New York, entitled, "Good Books for Lent or Any Time." A larger bibliography is published by Dartmouth College.

The college clergy must be informed on both sides of current controversies, and must seek for facts beneath the partisan presentations of the case. Of special value in this connection is the "Information Service" of the Commission on Church and Social Surveys of the Federal Council of Churches, 105 E. 22nd Street, New York City ($2.50 a year). The best periodical on social questions from the Christian standpoint is "The World To-morrow," 396 Broadway, New York ($1.00 a year).

Students in engineering colleges are becoming aware of the human side of their profession. A movement is on to educate engineers by four years in the "humanities," and then by actual work in laboratories, industrial plants, the mines and the field. Many technical schools require one or more summers spent in shops, etc., and some take their students class by class to survey the industries of the state. Our Inquirer at Auburn testified that his students were willing to study the human side of coal mining, ship building and cotton milling, and especially the negro problem, for these were local and immediate.

Summer Experience with Social Problems

The Inquirers endorse the idea of students experiencing social problems at first hand by becoming workers in the summer time. This can be done in some industries where temporary and migratory labor is employed. The YM and YWCA's are doing the most of this. The testimony in certain western colleges is that the students who worked as wage earners in industry in Denver in the summer became centers of interest in classes in economics and sociology in their colleges, and themselves organized voluntary social study groups. Many cities have student summer workers.

The Council of Women for Home Missions, with the YWCA cooperating, is using many college girls each summer to minister to migrant canners and fruit, vegetable and berry pickers by running playgrounds, day nurseries and schools for the children. The expenses are met by contributions by student associations and by the cooperating Churches. So far we have had no share in it, except as our students work through the YWCA. The YMCA conducts a two months' training course in New York City, and each student enrolled is placed on the staff of some institutional church or settlement house.

The report of our representatives at the summer student conferences is that students ask more questions on how they can get into social service positions than on any other vocational subject, except perhaps missions, and so far we have developed no policy with regard to placing college graduates in such positions. The Executive Secretary of the Department of Social Service rightly insists on graduate training in this highly specialized field, but often the entrance into it is through the volunteer summer service work, for by this the interest is fixed and a sense of vocation developed. We

should be holding up our end of this common task as we are not now doing.

Students should be told that the training for Church social service is exactly the same as for secular social service. Training is especially necessary in case work and administration. A properly equipped student could go into secular social service if the Church had no opening. Thus no time would be lost and valuable experience would be obtained. Many a member of our Church, engaged in secular social work, is rendering a greater service because of greater influence and prestige, than if he or she had gone into some Church institutional work a decade ago.

The College Pastor's Own Intellectual Development

One problem has so concerned the Inquirers that they have discussed it at two meetings, namely, how can the college pastor find enough time for study? This question all busy clergymen face, but somehow the interruptions of the college pastor are more numerous and more trivial than those of a city rector. Yet the trivial conversation of today may lead to the serious discussion of tomorrow, and no college pastor dares neglect any possible contacts.

On the other hand he must keep abreast of modern thought, otherwise he will not be able to hold his own or stimulate his students. As one college pastor put it, the way to get students to read is to be enthusiastic yourself about books you have mastered. The need of faithful study is too obvious to require further explanation.

The Inquirers have not made much progress toward solution. They feel that a regular time each day must be reserved for study, but when that time can be and how it can be kept free from interruptions are still enigmas. The most free periods are before breakfast and before retiring

at night, but these are hardly long enough. Some of the suggestions are: let it be known that at a certain time each day the college pastor is not available, and let someone else answer the telephone; set special times when he will be best able to see students and encourage them to come then; and let him have a system for study and finish what is begun.

Those who feel discouraged because of the incessant pressure of calling and various activities should remember that they have more time in the summer than other clergymen to read and study. Not only are their vacations longer than most rectors get, but their duties are lightened even when remaining home, for college towns are virtually empty after the summer session, if there is one.

But most helpful of all, perhaps, is to take courses in the college and do a great deal of parallel reading. This systematizes the work, and sharpens one's mind by contacts with others. Furthermore it identifies the college pastor with the college, for he is one of the student body. But the temptation must be resisted to undertake too many classes and to work for advanced degrees.

One of the Inquirers has been privileged to instruct in English in the university. His statements as to the value of this work are most important, for this may prove the way in which we can place college pastors in college communities when there is not enough money for an adequate salary (p. 170). A surprisingly large number of our clergy are teaching in colleges and universities, but few of them are doing anything besides. The cordial reception they have had augurs well for the willingness of college authorities to use our men if they have the proper qualifications.

Sometimes opportunity offers for volunteer classes in religion to be given by our clergy. We have spoken of the "round table" which is practically an all-university affair

at the University of Delaware. Rev. H. Cowley-Carroll has had equal success and recognition at Miami University. He wrote in the Fall of 1922: "There is considerable interest on the part of several faculty members in a plan I have for giving addresses on 'First Principles,' to be open to the students and faculties. These lectures are to be given during the two semesters in one of the class rooms of the university, and will probably be given under the auspices of the Natural Science Club of Undergraduates. I am also having some exceedingly interesting reactions to my Sunday evening groups, which meet to discuss student problems—religious, social, industrial, etc. The topics are chosen in advance by the student members of the congregation."

The preparation of such lectures is a most valuable stimulus to study and production and cannot be too highly recommended to our college clergy. In most cases the classes will be small, but the advantages of preparation will not be less than if a larger audience were available.

Conclusion

We have reached the end of our long survey of religious education. It is at once the most difficult and the most important problem the college pastor has to face. The Inquirers are far from satisfied with such progress as they have made, but it is hoped that at the end of the next triennium further advance will be recorded because of the issuance of special text-books, the providing of lecturers and speakers, and the development of schools of religion.

The subjects which are yet to be reviewed in this report can be disposed of more quickly, for they concern more the "activity" side of college Church life. It is easier to get a college student to do a thing than to think it, strange as this may sound.

IV

CHURCH EXTENSION BY STUDENTS

Our Church can make a contribution to campus religious life by a series of meetings addressed by our most able speakers, or by a course of lectures.

College workers have a chance to reach students who are not connected with any Church through evangelistic campaigns, through YM and YWCA Bible classes, and in summer student conferences.

The college pastor should study and be prepared to meet other religions on the campus, e.g., Christian Science, Bahaism, etc.

Our college pastors should consider the foreign students as a special charge. They should include Greek Orthodox students in their plans, as far as they are able.

A Nation-Wide Campaign on the college campus should be conducted by students. Experience has shown that students will respond readily in money and service.

Such campaigns, and other means, should be found of training students in personal work.

Service pledge cards in the Nation-Wide Campaign should list only such opportunities for service as actually exist. Students should not be asked to serve and then be disappointed. Nor should the tasks assigned be trivial.

Toward the end of the session the college pastor should shift the emphasis of his personal work to the students who are to graduate, in an effort to link them up to a parish in the town in which they settle.

The neglect to follow up the new student is one of the gravest faults of the Church today, and yet is one of the

most easily corrected. College pastors all plead each Fall for definite information regarding students coming to their colleges in advance of the student's arrival.

The care of the isolated student is a diocesan problem. The bishop should arrange that such students be visited and communications be sent them from time to time.

Making Our Contribution by Public Addresses

If our Church has a message to deliver to the educational world we cannot afford to keep silent. Sermons in our churches will reach only the faithful of our own flock. But as we generally command the respect of the authorities, we will be accorded a wider hearing if we can furnish qualified speakers and avoid controversial subjects and methods.

We know this from actual experience. Dr. George Craig Stewart began a series of meetings in our church at Athens, Georgia, but finished his addresses in the University auditorium, because the authorities realized that here was a speaker who should be heard by all who cared to attend. The following year he did the same thing at the University of North Carolina. His topics were, "God," "Jesus Christ," "The Bible," and "The Church." At the University of Georgia he was succeeded a year later by Bishop Johnson of Colorado. The dioceses of Atlanta and Georgia unite to finance such visits. Our students in other colleges who have heard of these meetings have pled for these speakers or others like them.

President Bernard I. Bell of St. Stephen's College performed a similar service at Yale, where something different from the usual evangelistic campaign was wanted. While the audiences were not so great as those which have greeted Eddy, Mott or Coffin, they did run as high as four hundred and many people expressed themselves as better satisfied

with results. No methods tending to arouse emotion were used. There was an opening hymn to bring the crowd to attention. Then for a few minutes President Bell answered questions from the question box. When this period was over he delivered his address, an incisive presentation of the Christian religion phrased in the men's own terminology, with a simplicity which showed that the speaker knew college men had far less knowledge of religious matters than is generally supposed. In exactly one hour the men were dismissed. Interviews occupied much of the time of the speaker between meetings. That the students themselves appreciated this "different" way of presenting religion is shown in the following editorial in the "Yale News."

"To those who truly consider religion or philosophy a real problem, Dr. Bell cannot fail to be stimulating and enlightening.

"The three lectures have been arranged in a logical sequence to bring out the full character and force of Christianity. At the first meeting last night Dr. Bell showed that Christianity, a well-ordered and logical faith, depended on individual trial and experience. . . . . Tonight Dr. Bell will speak on 'Christian Creed,' showing wherein and how it may reasonably be believed. Tomorrow night in the final address, 'Christian Vocation,' he will point out the application of this creed and of the Christian doctrine.

"Clearly, then, these lectures are an attempt to present Christianity in such a way that every man will be aided in working out his own problem in regard to belief in God and in the soundness of religion. Such an attempt must be welcomed eagerly by friend and foe."

The part played by our Berkeley Association in these meetings was to see that the undergraduate body should

know that President Bell was coming and also what he stood for. Skillful use was made of the University publications in advertising.

A full description is given on pp. 154, 5 of Bishop Mikell's visit to Auburn. We might also comment on the reception accorded Bishop Sumner at the University of Oregon. He has been asked by professors to address their classes in addition to his public meetings, and has even met the faculty to discuss the religious and moral problems of students.

No doubt many instances could be given, were our records complete, of prominent men and women of our Church who have given chapel talks, made convocation addresses, or spoken to other academic gatherings on the invitation of the college. Often our local Church people have failed to take advantage of such visits and to plan at the same time for some meeting with our own students. Many bishops and other clergy are regularly on the lists of college chapel speakers. Some spend two Sundays and the week between at a college. A proper coordination of our efforts with those of the college would make our contribution to campus religious life much more effective. One way in which our students themselves can share is to arrange interviews for their friends with our visiting clergy.

In some places we have to overcome positive opposition and dislike before we can render our contribution, but this should not deter us. Mr. McDowell found that he was face to face with considerable prejudice against the Episcopal Church in the South, of which he writes as follows: "This is largely born of ignorance and misrepresentation. At the college the Church has a chance at over a thousand men a year to enlighten their ignorance and overcome the effects of slander through an unselfish ministration to the student body such as no other is at present attempting. Unfor-

tunately the prejudice is partly due to the attitude of a minority of Churchmen toward other Christians, an attitude that seems to others snobbish, pharisaical and self-sufficient. This is hard to overcome, but time and tact can prove that good Churchmanship is not inconsistent with charity and true Christian courtesy toward others. If the fruits of our work are good, they will come to recognize the tree as good."

Reaching the Unattached

In every college and university there is a large proportion of students who belong to no Church or, if they once did, have ceased from active connection with it. These students are not apt to go to church or attend socials, hence other methods must be taken to reach them. Evangelistic campaigns and Bible classes are the methods generally used by the Christian Associations. Personal work would probably accomplish more, but it is difficult to organize so intimate a matter on a large scale or check-up on results.

Our clergy and professors have generally assisted willingly in the Christian Association Bible Classes. Indeed, as we have pointed out, our men have sometimes championed "campus classes" when the local ministers would have ruled them out as interfering with the student departments of their Sunday schools.

We have not joined so whole-heartedly in evangelistic campaigns. Had we done our share the Associations would by this time have discovered that we have speakers fully as able as the average evangelist to conduct campaigns, though our preference as to the methods to be used might be upsetting to preconceptions. At any rate evangelistic campaigns are being held throughout the colleges, especially in the Middle West, and our students are being reached by them, so we must needs take the minor parts assigned us. Each

Church is supposed to have a "leader" to assist the local minister. The Associations also bring in many of their secretaries. These leaders are used in the very numerous meetings before, during, and following the campaigns, e.g., dormitory meetings, fraternity and sorority meals, departmental gatherings, life-work institutes, "over-flow" meetings, coaching classes of workers, and Church services. Such leaders, subordinate as their place may be, are kept busy. Personal interviews are very numerous.

The Inquirer who has had the most experience with evangelistic campaigns is Mr. Burroughs, for Ames is in the heart of the much campaigned middle West. His descriptions and comments should be carefully read (pp. 189-92). The opinion of the Inquirers is that the results are not apt to be very great so far as turning students to our Church is concerned. They "join" other Churches in large numbers on "follow-up Sunday," for few Churches require as careful preparation as we do in our confirmation classes. A study of the cards signed by our students shows that most of them are already working Church members who see no reason why they should not take a "forward step," or whatever else the decision may be called. The point of my argument is that we ought unselfishly to help in such campaigns in order to render our contribution.

One of our younger clergy, who was himself converted in an Eddy campaign at Penn State College, has made a careful check of his friends similarly influenced in that and successive campaigns. He has discovered that those who "joined a Church" after the campaign are today true Church members and workers, while those who did not, are unconnected with organized Christianity, however valuable their moral influence may be in their communities. Unfortunately many college evangelistic speakers are not as much in earnest

as they might be in pressing the claims of the Church on students in public addresses or in interviews. In this regard we can make a real contribution by insisting at the "setting-up" of a campaign on an adequate presentation of the Church.

Summer Student Conferences

Another place where we can make a great contribution is at the Association summer student conferences. Here there is an atmosphere of openminded search for spiritual truth. Here, too, are our own students to the number of about 450 in 15 conferences enrolling 6,000 students. Generally we have our "Church representative" and possibly a few Episcopalians among the Bible class leaders and the secretaries. But there are seldom any Churchmen among the "platform speakers." The Inquirers who have generally been our "Church representatives" at the men's conferences have repeatedly stated that our bishops and other clergy are making a great mistake in not accepting the invitations to speak which the Association secretaries say are extended to them (pp. 192, 3). Note the latest comment concerning the Lake Geneva Conference of the YMCA by our Inquirer at Ames, "This year for the first time in at least three years, we had an Episcopal priest speak from the platform at the Geneva Conference, the Rev. Richard W. Hogue of the Church League for Industrial Democracy. He made a very favorable impression."

Other Religions on the Campus

It may seem a strange word of advice to college pastors that they should be prepared to meet other religions on the campus, but any one not appreciating the necessity of this probably does not realize what is going on under the surface. Just by way of illustration let us consider Bahaism.

A Church girl of Adelphi College, whom I had met at a YWCA Summer Student Conference, came to see me about Bahaism, which was fascinating her and many of the girls of the YWCA cabinet to such an extent that, as I learned later, there was quite a shake-up to restore control to the Christians! A few weeks later I was in Florida State College for Women and there learned that one of our supposedly Church women on the faculty had been to Syria the preceding summer to do homage to the leader of the cult, and was then actively promoting Bahaism. I consulted the Inquirers and learned that this religion was being pushed at Ohio State University. Another wrote that while it had not appeared on his campus, he had run across it in the army camps, where its exponents had tried especially to win over the negroes. I soon heard of its spread at the University of Illinois. This was my experience in the course of a few weeks only. Of course, I do not mean to imply that there is any large movement of college students to this religion, for I do not think that this is the case; but I do contend that the college pastor needs to do what he was not required to do in his seminary, read a book or two on Bahaism and be prepared to meet its exponent or argue with its near converts.

The situation is, of course, obvious as regards the Christian Scientists. They are working with an assiduity worthy of imitation by real Christians. A girl said to me in one of the large women's colleges, "My roommate is a Christian Scientist, and is always talking about it and giving me reading matter. Can't you send me some pamphlets so I can get some arguments to use against her?" I sent her certain short pamphlets on the subject, and she wrote back that she had to hide them from her roommate, for they were so bitter in their attack that they would antagonize rather than win her friend.

And so it goes. Any college pastor could multiply examples out of his experience. These new converts cut circles around our Church students in arguments on religion, for they are grounded in their new faith—however much they really understand it—and our Church students are usually woefully ignorant of theirs.

A third Inquirer writing on this subject said, "We have no technique for meeting them save the unfailing presenting of Christ, so truly and so adequately that these other religions need find no place."

We cannot leave this subject without noting that there are brands of the Christian religion which are causing trouble in some sections of the country, as pre-millenarianism. Of late a peculiarly vicious form of obscurantism has appeared, the "fundamentalist" movement led by a politician who knows nothing about modern science which he attacks. At least one state legislature solemnly debated whether it should prohibit the teaching of evolution in the educational institutions of the state.

Foreign Students

Students from non-Christian lands are not themselves propagators of their various religions. Those who are not Christians generally have no faith at all, their old faith having been destroyed by their contact with western thought. But they are very jealous for their former faiths if attacked or referred to slightingly. The great danger is that they may return disillusioned to their own countries to become uncompromising foes of Christian missions. The college pastor who fails to minister to them sympathetically and intelligently may be hampering the cause of Christianity far more than he advances it by securing American students who will go as missionaries. The opposition has gone so

far that in China there is an Anti-Christian Students' Federation, which includes among its most honorable members men who have studied at American colleges and universities. They probably met only coldness and rudeness while here, and have concluded that our Christianity was only skin deep.

The key to this situation is undoubtedly the college pastor. He can organize his Christian forces to show the stranger that we really do care for him. Aside from friendly contact, protecting him from exploitation, assisting him in adjusting himself to our ways, and including him in the Church students' organization, the thing which helps most is enabling him to know American home life. One of the Inquirers reports that at Ohio State University the YMCA arranged for every foreign student to be invited to Thanksgiving and Christmas dinners in Christian homes. Another Inquirer has shown what can be done by unceasing work for them and the reader is urged to turn to the intensely interesting descriptions he has given of his work at Ames (pp. 196-9). Another Inquirer states that he has baptized two, one of whom was also confirmed, and now has three under instruction.

Occasionally college pastors can work through Cosmopolitan Clubs, as is the case with Rev. Richard S. Read, our university pastor at the University of Minnesota. His influence has been very marked indeed.

The Greek Orthodox students naturally belong to us, though few Christian Association Secretaries and college registrars know this, and thus our college pastors are late receiving their names, if at all. If there are no Greek Orthodox Churches in the college town, these students welcome any attention which we can give them. Our Inquirer at Ames is our guide in this respect also. He has made the Armenians, Greeks and Russians welcome at special services,

and has introduced bits of their liturgy and music into our forms of worship (pp. 180, 1).

The numbers are far greater than one would expect. Thus in a study made two years ago it was found that there were 959 Chinese, 588 Japanese, 456 Filipinos and 1,588 Latin Americans. Some of the European countries are quite largely represented, as for instance, England 203, France 212, Holland 49, Italy 209, Russia 562, Switzerland 33, Scotland 79, Serbia 24 and Poland 100.

The subject is too large for full treatment here. The reader is referred to the chapter on the Church's Responsibility for her Students from Other Lands in "The Church at Work in College and University" (Morehouse). The National Student Council is the agency which tries to collect the names of the foreign students from our missionaries and transmit them to the clergy in college communities. The general work, without any denominational connection and for Christian and non-Christian alike, is carried on by the Committee on Friendly Relations with Foreign Students, 347 Madison Avenue, New York City, which has secretaries for the nationalities most largely represented. The YWCA National Board, 600 Lexington Avenue, New York City, does a similar work. The groups of Chinese students coming into San Francisco are met, shown the city, fêted, and sent on their way to the American colleges in the best of good spirits.

The Nation-Wide Campaign on a College Campus

The last three years has shown the Church that the greatest single means of Church extension is the Nation-Wide Campaign. The annual study classes, lectures and canvass have focused attention on the world-wide mission of the Church. Our college pastors make a great mistake

if they do not adapt the campaign to campus conditions, and let the students share in it to the full. The experience of some of the Inquirers is very conclusive on this point and they are enthusiastic as to the results (pp. 153, 187).

A clear statement of the principles to be applied according to conditions was given by Rev. B. T. Kemerer of the Field Department of the National Council at the Madison meeting of the National Student Council. "Every member of a National Student Council Unit has a definite objective in the person of every Church student. It is to keep him in touch with the Church and afford him an opportunity, and give him encouragement to participate in some phase of the Church's work. No more definite or productive ideal could be conceived than that of the now well-known slogan:

Every member a worshipper,
Every worshipper a worker,
Every worker a giver,
Every giver a spiritual force.

I submit it to you as just as appropriate to the campus as to the parish. In fact it can never become a reality in the parish until it is a reality on the campus.

"Each one of these Nation-Wide Campaign principles touches the college student and he can carry out all of them through his Unit of the National Student Council.

"First—Remember that you are members of the Church, and as such bound by every consideration of loyalty to further her mission.

"Second—There will have to be some meetings of students, either in groups or en masse for the purpose of gaining information about and enthusiasm for the Mission of the Church.

"Third—A definite program of service broad and varied enough to allow opportunity to every student to participate.

"Fourth—Regular contributions of money from every Church student according to his ability.

"Fifth—A definite time set apart for distinctive Church duties such as will not interfere with the requirements of study."

The students, considering these principles, expanded the fourth to read, "Prepare a budget to show the needs of the student work, and carefully follow the budget system." By this they meant that a careful estimate should be drawn up of the money needed to conduct their Church society and of the amount they desire to contribute to the missionary work of the Church. To this should be added a proportion (possibly one-fourth of the whole) for the church in the college community in which the students worship and have their meetings. The canvassers should be drilled in the details of the budget and sent out with pledge cards to interview their fellow Churchmen among the students. The townspeople ought not to be used to solicit from the students, for the thing which will appeal to the students is the idea of its being a budget for their own work. Nothing helps so much in firing the imagination of the students as to be engaged in some building project of their own. This has been shown at Auburn, Ames, and the University of Illinois (pp. 188, 9). The remarkable increase in offerings at Ames from $16.00 per annum for extra-parochial purposes to over $1,000 is worthy of special note, for the Ames church has chiefly students and professors in its congregation (p. 187).

The National Student Council has experimented with special objects for missionary offerings. One year envelopes were printed marked "Student Offering for Church Extension," and sent out with an illustrated folder on missions.

The plan was not a success. Few clergy ordered the envelopes, and the money actually sent in was very small. For two sessions the Library of St. Paul's University, Tokyo, was kept before the students as an object in which all college groups could share, and the college book plates in each volume were to testify to international good will. This plan also was not a great success.

On the other hand the regular duplex envelope seems the best way to secure gifts from students, even though special offerings be called for at intervals. We must not forget also that students give well to various relief funds, such as the Student Friendship Fund for European students, the Near Eastern Relief, etc., and the foreign "projects" of the YM and YWCA.

The Inquirers have not reported much success with the old line mission study classes. As one of them put it, he was less interested in mission study than in missions. Judged by the number of students planning to go to the mission field the Inquirers have been successful. Thus at Cornell there are said to be 5, at Maryland 5, at Auburn 4, at Ohio State 5, and Texas Agricultural and Mechanical College 3, and at the University of Texas 2. Our Inquirer at Ohio State University specifies pageants as a means of arousing missionary interest.

Training Students in Personal Work

The group system of the Nation-Wide Campaign is the best means of training students in personal work. The Episcopalians are divided into groups with a captain for each group. The captains meet for instruction and training, and then go forth to carry the message to all members of their groups and to secure active service from all in the groups. The YMCA has this same plan in their scheme of

a "friendship circle" or an "inner circle." The groups are generally arranged on geographical lines, one to each dormitory (or floor or section of a dormitory), one to each fraternity and sorority when our students make up a good proportion of the membership, and one to each section of the town for the scattered boarding house students. Once the captains are chosen, inspired and trained the system will work well throughout the year. In carrying to the members of the group the news of everything that happens in Church circles the captain soon becomes a friend, and limitless possibilities for personal work are opened up. The concentrated effort of the college pastor with his leaders is far more productive than rushing around in a hit or miss fashion to reach all students himself. By this method the captains are constantly bringing students to the college pastor for interviews and work.

In one form or another the Inquirers are using this method. I read that the Episcopalians at Ames are so well trained that they are "eleventh-hour pinch-hitters," invaluable in the "drives" and "campaigns" incident to general religious work of a campus (p. 188). At Auburn the students are so well trained that the rector can be sick or go to the General Convention and find that they have carried on the work the while in the spirit of genuine loyalty (p. 163). At Cornell the committee of students responsible for our work is said to be "the most interesting and strongest" group of students the college pastor "has ever seen together for Church purposes" (p. 166).

One of the Inquirers has pointed out that our students have generally an influence in college affairs entirely disproportionate to our numbers. They are apt to be leaders in the social affairs of the institution (p. 186). If, therefore, we can secure some of these as captains of our groups, and

set them to work for Christ and his Church, we may have a great influence on the religious life of the college. Our men and women may be lost to religious work unless we can set them at it, for they are intensely loyal to the Church and her ways of doing things, and are not at home and decline to join in interdenominational work.

The organizing of a confirmation class is the climax of the Church extension work of the college year. But it will not be an effective effort, unless the leaders among our students have been doing personal work throughout the year and are no longer shy about speaking to their fellows concerning personal religious matters. Such interviewers are not expected to win the consent of unconfirmed to be confirmed, but rather to secure from them appointments with the college pastor to talk the matter over.

Service Pledge Cards

One way of setting students to work is the use of cards during the Nation-Wide Campaign canvass which list all the opportunities, with spaces in which the student can indicate the form of service he or she will undertake. In this way the student sees the entire task of the Church in a college community, and puts his shoulder to the wheel at the spot where he can help the most. It is highly important, however, that forms of work be not listed which do not exist, or that no more students be enrolled for a given task than can be used. We have no right to trifle in this way with our volunteers. Better by far to let it be known that opportunities for service are few, and only the choicest students can be used. At the University of Wisconsin, prior to a meeting at which service pledge cards were to be given out, a most careful canvass was made to determine on some work for every one who would volunteer, even though some

tasks would be of short duration, as the religious survey of one section of the city. One of the Inquirers bears testimony to the value of service pledge cards during a Nation-Wide Campaign.

The tasks assigned should not be trivial. Of course, students should realize that small openings can be made larger if they have the ability to shoulder ahead, but pettiness and triviality must not characterize college Church jobs, as is so often the case in ordinary parish work.

Personal Work with Seniors

One of the Inquirers has put into practice in his own work a most important principle. He realizes that the ultimate test of our work is the finished product we turn back to the parishes. Yet one of the weakest links in our chain is in handing over the graduate to the rector of his home parish or of the new parish in which he settles. This college pastor, therefore, shifts the emphasis of his personal work in the latter half of the year to the seniors. He calls on them, or sees them in other ways, discovers where they will settle, what their profession will be, how they feel about sharing in Church work, advises them about Church life, and writes to the rector into whose parish they are going, suggesting how the graduates can best be used. This work is immensely fruitful.

The Home Pastor's Follow-up of His Students

There is a reverse of the suggestion just made. If the college pastor should do this to help the graduate adjust himself to the parish life from which he has been absent for four years, it is equally incumbent upon the home rector properly to prepare the high school graduate for college life and pass him on to the college pastor with proper advance

notice and introduction. Yet how few do this! However, the custom is growing rapidly. The articles published each September in the Church press, the publication of the list of college pastors in the Living Church Annual, the appeal of the Department of Religious Education to the diocesan leaders assembled in annual conference and the urging of the clergy by their bishops, have had effect. In 1922 more clergy than ever before used the special report cards prepared by the Department of Religious Education. Many clergy in college communities have reported to me with genuine enthusiasm of the increase in the number of names received. Sometimes this report enables a college pastor to check up on a student who is dodging his Church duties by "lying low" (p. 173). One college pastor reports that students used to register as Episcopalians so as to be left alone in religious desuetude, but since we have become so active at that college Episcopalians are registering as Baptists to escape attention! They could not successfully do this if their home rectors were following them up.

The best way to secure the names is by the appointment of a diocesan student secretary who will collect names from all rectors on suitable blanks and pass them on to the college pastors on report postal cards.

Isolated Students

In concluding this chapter I wish to call attention to one group of students woefully neglected, whom any good system of follow-up would save to the Church. I refer to the "isolated student" who is in a school or college situated in a town with no Episcopal church. Mr. McDowell gives some startling figures which should cause every bishop to give serious consideration to this problem. He states that 34% of our students in 100 colleges in the Province of

Sewanee are in denominational institutions. There are 36 colleges in communities where the Episcopal Church does not exist at all. A Southern Methodist bishop has stated that about 100 Episcopalian students were received into the Methodist Church each year, which he attributed to the influence of their schools. With such facts as these the Church can no longer be blind to the plight of the isolated student. I have had letters from some people, especially faculty members, who have felt absolutely deserted by the Church. At the summer student conferences I have met students from colleges where the Church was not represented, and have tried to show them ways in which they can keep true to the Church in which they have been brought up.

The Inquirers considered the situation very carefully at their Hanover meeting. Mr. Randolph had figures somewhat similar to Mr. McDowell's, and stated that as student secretary for the Diocese of Southern Ohio he experienced the problem of the isolated student. It was not felt, however, that the Church League for the Isolated, the only appropriate agency in the field, could do the work adequately. The Inquirers concluded that this is a diocesan problem, and not a national one. The diocesan touch is much more natural and personal. The bishop should see to it that some clergyman visits the institutions and looks up the students. Letters from bishops to their own students is probably the only general circularizing that would help, except the National Student Council Bulletin. Opportunities could be made to get in touch with these students when any of them visit a college where the Church work is strong, e.g., as members of a team or as rooters. Thus at Rice Institute the Cranmer Club was able to render this service to Episcopalians from other institutions coming to football games.

V

SERVICE BY STUDENTS AND TRAINING FOR THE FUTURE

The college pastor should train students for lay service in their parishes after graduation. This training should be given on the principle of "learning by doing."

The same is true of social service, though time and opportunities for this are much more limited.

The church plant should itself be an example in social service by ministering to the entire college community in regard to every need not otherwise adequately met.

Student conferences of all kinds, and our own Church summer schools, are most effective means of training, and the college pastor should be provided with funds to aid in sending his students as delegates.

Training for Lay-Service in the Church

One reason our college graduates are slow in settling down to work in their home parishes after graduation is that they feel inexperienced and, being generally quite self-conscious because of their long absence from home, they remain in the background. One of the best single pieces of service which a college pastor can render is to train his students to take their proper places in Church life, and make that contribution which they ought to be able to make because of the advantages they have had.

The Inquirers all use students in their services as much as conditions allow. Thus we read of lay-reading in the college parish and of training lay-readers to go to outside missions. To one of our Inquirers the Archdeacon turns

for trained students to help out in his missions (p. 207). Another Inquirer, who has two missions under his care, takes as many students with him on Sunday afternoons as his "flivver" will carry, and finds this an exceedingly valuable way to learn to know his men and establish firm friendships. A custom is in vogue at our College Park church at the University of Maryland by which one or two students rise from the congregation, come to the chancel, read the lessons and return to their seats. Another of our Inquirers has made himself useful to the college YMCA by training the men who go out to mission Sunday schools in the neighborhood of the college.

Other ways of using students are obvious. We dwelt at length above on student choirs. In some colleges enough different students are used to serve at the Holy Communion to form a servers' guild.

This work is paralleled among the girls by altar guild work. Every such guild in a college town should have college girls as members, who can serve with experienced women until they learn what to do. At Ames our college girls helped in making colored hangings for the chancel and at the State Teachers' College, St. Cloud, Minn., members of our Church club made communion linens to take home to their respective churches.

Teaching in the Church school is a most effective means of service which affords very valuable training. In this the college pastor should see that the student learns the art of teaching and does not merely blunder along in enthusiastic inefficiency. Indeed, one of the most valuable ways of training for Church work does not involve active service at the same time. I refer to a teacher training class composed of college students working definitely for credit from the Diocesan Board of Religious Education, and from the Depart-

ment of Religious Education. There is no reason why a student should not graduate in Church education as well as in secular education. That students themselves feel the desirability of such normal classes is shown by a resolution at the Madison National Student Council meeting, *"Whereas:* A closer relationship is necessary between the college student and his home church, be it *Resolved:* There shall be established a standard teacher's training course in affiliation with the Unit, in order to enable the student to take an active and intelligent part in the work of the Church and Church school." In addition to the regular teacher training books the class might well study "The Educational Opportunity of the Churchman" to secure a bird's-eye view of the scope of religious education. In some normal schools this method of training has proved most effective, for the students already have such a knowledge of pedagogy that they quickly grasp the new content and points of contact which would differentiate Church teaching from secular.

Other ways of service in Church schools easily suggest themselves, such as being administrative officers, absentee officers, librarians, and home department visitors. It has been suggested in one western diocese, where many communicants are isolated, that college students could carry on the religious education of the ranchers' children by correspondence, but I do not think this exceedingly happy suggestion has yet been tried out.

The various clubs, guilds, auxiliaries, and societies of a parish in a college town should afford opportunities by open meetings to acquaint students with their purposes, methods of work and place in the Church at large. Especially should college girls study the methods of the Girls' Friendly Society and observe the workings of a parish branch, for the Society is counting on college graduates to be its associates. A train-

ing course in G.F.S. principles has been prepared for college girls, and the college Church organizations will do well to use it as an Advent or Lent study class.

Dramatics and Pageantry

Dramatics and pageantry have been referred to as a means of religious education, but they are also a means of training for Church work. Mrs. Donald Pratt, who is in charge of pageantry on the staff of the Department of Religious Education, writes as follows of the part graduates can have in this new field: "The need for volunteers as religious dramatic directors is great. Interest in the possibilities of religious drama as a regular Church activity is of recent development, and yet it is country-wide. If the use of religious drama had evolved slowly, as have most Church activities, leaders would have evolved with it. As it is, the great majority of parishes are trying to produce religious plays without leadership. College women and men who have been active in their college dramatic clubs or societies are in great demand in Church work to coach acting, direct eurythmics, design costumes, properties and scenery, to evolve lighting effects, to build scenery, to organize large Church pageants and to direct publicity." So also can a good poster artist render much aid in a college town (and later on at home) in Church publicity.

The latest suggestion which has come from an Inquirer is for a college to organize a dramatic or pageantry troupe which could go out to other towns, especially college towns, and perform a mission of education and inspiration. He feels that some method of extemporaneous dialogue in carefully studied action should be developed so that students will not need to memorize long parts. "The Production of Religious Drama; a Primer," published by the Department

of Religious Education, and the books to be published soon by George H. Doran Co., which show simple costumes for allegorical, mythical and religious characters, should be in every college drama workshop.

Deputations

Another service is rendered nearby parishes by deputations of college students who come for a week end of fellowship with, and addresses to, the young people of the parish. This custom has been in vogue in the YMCA for some time, but in their case an effort is made to reach the whole town in an interdenominational campaign. Our work is, of course, restricted to our own churches; Saturday scout hikes, Saturday night socials, Church school talks, Sunday morning addresses to the congregation, and Sunday meetings of the Young People's Society. This does more than anything else can to offset the reputation for godlessness which a university often has undeservedly, and shows the townpeople that our Church is alive to the needs of college students if such fine young men and women can come to help in this way. If the plan can be applied to mission churches where such privileges are few it can be a great means of Church extension. The Hobart Guild at the University of Michigan has done the most of this so far. Just to give one testimonial received after one of their visits, I will quote a letter from the rector of St. John's Church, Royal Oak: "The young fellows did well and they made a big hit. The Sunday school children went daffy over them and the young people followed close up. We shall be ready for a repetition of the experiment at some future time." The rector writes that twenty-eight students were used thus in November, 1922.

It would take too long to show how all these acts of service and many more have been successfully employed

Rev. E. A. Edward's Bible Class of University of Kansas Students
Not only is the enrollment large but the percentage of attendance is remarkably high.

THE LAY-READERS RESULTING FROM A TRAINING COURSE IN "PARISH EFFICIENCY"
Given by Rev. E. T. Simpson at Corvallis, Oregon, to the Church students of Oregon State College.

by college students. This report aims to give and explain certain fundamental principles of student work, rather than give an exhaustive catalogue of achievements.

A Word of Caution

It is necessary to give rather an odd warning here based on the experience of one of the Inquirers and at least one other college pastor, namely, that students can become insufferably self-satisfied if over-used, and thus clog the machinery rather than speed it. The students in question became convinced that they "knew it all," and would not submit to guidance. They then had to be disciplined by having their work given to another, and in one case by being obliged to resign office in the college Church club. Such early development of ecclesiastical priggishness must be avoided at all costs, for other college students are antagonized by it and kept away from the Church.

A Training Course in Parish Efficiency

The most thoroughgoing piece of training in Church work has been done, not by an Inquirer, but by Rev. E. T. Simpson of Corvallis, in whose parish is the Oregon Agricultural College. His equipment is worse than that of the average parish, consisting of an unattractive, small frame church and a recently built, though not large, parish house. His own account of his training course, much abridged, is as follows:

"I believe the success of our Church Club is due largely to the introduction of a new element into the work with college students, which has worked wonders among our Churchmen at O.A.C. This new element in the work was the establishment of a training course in parish efficiency.

"At the annual breakfast on Easter morning, I appealed to the students to prepare themselves for leadership in the

Church, saying that, as they were going out from the college as the leaders in their various walks in life, they ought also to prepare to be leaders in the life of their parish. Their bishop, or their rector, ought to be able to call upon them to do any of the things which laymen do. 'In order,' I said, 'that you may have an opportunity to prepare yourselves for this, I am going to establish a course in parish efficiency, to cover everything from ushering to conducting the service and reading the sermon; from taking up the collection to a study of the duties of vestrymen. A part of the course will have to do with the management of parish organizations. The course will be a laboratory, not a book, course. You will meet with me for instruction and then you will practice. Moreover, we are going to begin at once. I am going to draft ten of your number now to take part in doing all that laymen can do in the service two weeks from tonight. One will be at the door, two will be ushers, two will take up the collections, one will be crucifer, two will read the lessons and two will read the prayers.'

"I confess I was myself almost astonished at the interest shown. The drafted men were apprehensive but game, and after proper preparation, nine of the ten took their allotted parts on the appointed night. Despite a good deal of nervousness in the atmosphere, the service was very acceptably rendered. We have kept up this method of training during the college year ever since, and the results have been beyond expectation. At the close of college in June, nine men were in training as lay readers. We lost four of these by graduation and removal, but we have again, at this date, nine, and four others are awaiting their turn to begin.

"Since they began taking this course, the whole Church life of these men has been toned up. They are asking ques-

tions. They are beginning to read, and they have gone to work among their fellows in real earnest.

"That the parish efficiency course was the thing that appealed to these men, and started them to work, is, I think, proved by the fact that the men are still keen on the course, and not one of them has dropped out of it, notwithstanding the other Church activities they have taken up. Also, while formerly, whenever a man who had been more or less interested in the Church was taken into a fraternity, his interest began to dwindle, now those who have been pledged to fraternities since they began the course, have stuck to their guns, and are beginning to get their fraternity brethren out to church. One of the welcome by-products of the course has been the very frequent and close touch of these men with the rector.

"These nine lay readers constitute over 10% of the Churchmen attending O.A.C. Then there is about another 10% taking up the minor parts of the course with some degree of regularity. This 20% of our Churchmen has had a very perceptible effect in vitalizing the activities of the Church Club, and in interesting the Episcopal students generally.

"The question arises, 'Can this course in parish efficiency or a like training course be applied elsewhere with similar results?' I believe that a resourceful man can apply it almost anywhere, and I believe that where applied it would produce results similar to those just described, because I believe the principle back of the method to be sound. It appeals to the dominant interest of the students. When a latent interest is brought into line with the dominant interest, the former tends to become active. Now the dominant interest of the earnest college student (the man whom we must reach first) is in preparation for effectiveness. Offer him hospitality and fellowship and he will appreciate your good intention.

Offer him work for the Church which requires no special training, and while he may do it from a sense of duty and loyalty, as our Brotherhood men do, it would still be something apart from the general trend of his life. He does not feel that it is giving him a special training for effectiveness later. Offer him, however, such a training for effectiveness, even in the Church work, and it will appeal to him, because it is in line with his dominant interest. The latent Church interest, once aroused, may even modify his main interest, so that this becomes a preparation for effectiveness in the ministry of the Church, and this result I look for in the case of some, at least, of our student workers at O.A.C."

That the interest aroused by this course of training was not merely spasmodic, dwindling out a year or two later, is shown by the fact that in the Fall of 1922 Miss Agnes M. Hall reported our Club at O.A.C. to be the best she had found in her travels in the Northwest.

There are two things which Mr. Simpson omitted when he first began his course (though he hoped to put them in later), a class in teacher training and instruction in Church music. Of the former we have already spoken. The suggestion for the latter is most interesting, namely, to get an organist and choir master of first rank to divide his time between two or three college towns, lecturing, training, instructing in congregational singing, giving recitals and oratorios, and offering opportunities for private instruction. Mr. Simpson would like to share the services of such a person with the Universities of Oregon and Washington. But it would cost more money than the parishes involved could afford.

Mission Work in the Country Surrounding the College

At two universities our students have set an example in

community service which is at the same time Church service and a splendid training for the future. At the University of Virginia from the earliest days students have gone out on works of mercy and Christian teaching into the Ragged Mountains. Here is an outer fringe of that group of Blue Ridge mountaineers who, though of pure American stock, have practically none of the refinements and comforts of civilization. Beginning with Sunday schools in one room public school houses, the work has now developed into a number of small churches, most of which are run by our Church, though many are served by the University of Virginia YMCA. Over twenty-five Church students tramp out to them on Sunday afternoons to teach Sunday school and hold services. No wonder that University has an enviable record in the number of its alumni who are in the ministry and on the foreign mission field! Our students also run a boys' club and playground in Fifeville, a railroad workers' suburb of Charlottesville.

The other university Church club doing similar work on a large scale is at Princeton. Here the students serve three missions in towns near Princeton. But best of all is the work done in "The Basin," the slum section of that college town. A community house is maintained here with some activity every night and services on Sunday. A large number of students are used in order that the burden will not fall too heavily on a few. In fact when we add the lay-reading, altar serving, teaching and scout work of Trinity Parish handled by students, it appears that over ninety students are filling more than seventy distinct posts in the Church life of the parish and its missions. We may confidently expect that Princeton University graduates, who worked for the Church while there, will lead in the Church's work and life wherever they live.

Other colleges could tell of mission, club and settlement work, but these two have been singled out as most nearly meeting all their opportunities, and as using a larger proportion of students than is generally the case.

Training in Social Service Work

In the last section we have bordered on social service work. Many acts of service could be classed both as Church and as social service.

Managing boys' and girls' clubs, playgrounds, the recreation hours of children's homes and asylums, acting as masters of boys' and girls' scout troops, coaching athletic teams of school children, are some of the many ways of such service.

Many college parishes are limited in the opportunities for such work. For instance Ames is a decidedly rural community, and the rector finds his opportunity for social service restricted to calling at the hospital and in Americanization of the few foreigners. In Ithaca there is a large social community house, but its managers do not want to use students. In Columbus there are more opportunities, and consequently many of our students work in the city missions and settlement houses. Auburn, Hanover, and College Park are purely rural towns and there is no social service in the ordinary sense of that term. The proximity of College Park to Washington enables the girls to invite social service workers out to address their club.

Houston furnishes the students of Rice Institute much opportunity along this line, but the direction of it is largely by the school of philanthropy. Our Cranmer Club did one thing, however, worthy of imitation. They entertained the newsboys of Houston to supper in the community house and took them over the Institute buildings. Not much enter-

tainment was needed, for the boys put on a program of their own and hugely amused their hosts.

Along the line of social service, therefore, the Inquirers have perforce experimented very little. When we turn to other colleges we find that this work is chiefly carried on under the Christian Associations. This is true at Harvard, where the Phillips Brooks House specializes in this form of work, and in all the eastern women's colleges. At the University of Pennsylvania the Christian Association owns and conducts a large settlement house and a summer camp. Other instances over all the country could be cited. We have already shown how the Associations are in the lead in the matter of summer training in industrial social service work.

Church Social Service to an Entire College

But we cannot dismiss the subject by following only old lines of treatment. Our Inquirer at Rice Institute has thrown a wholly new light on our opportunity and our responsibility by showing that it is truly social service for the church plant to minister to the needs of the entire college community. Church students need not go out into the city for such service, if there are things they can do at college to make it a better and more brotherly place for students. Thus Autry House has been the center for an experiment on a large scale of ministry to an entire college, in an effort to meet each need as soon as that need is discovered. The reader must not fail to note all that Mr. Masterson says under this head, and especially the reasons he assigns for each activity carried on at Autry House (pp. 220-8). Just by way of reinforcing this statement I might make note of the fact that the parish houses of some of our churches in western college towns are used by the students for every gathering they want to hold under decent auspices.

Summer Conferences and Church Summer Schools

Summer student conferences of the Christian Associations have already been referred to as opportunities for inspiration and religious education. They will receive mention again from the standpoint of vocation. Indirectly they give training for Church and community service after graduation because the students hear and talk with men and women who are leaders in practical affairs of the Christian world. They receive countless suggestions about work on their college campuses.

Church summer schools furnish the best means of training in a systematic form in religious education, social service, missions, parish organization, and young people's work. There are now over thirty such summer schools, and many of these are making special provision for college students. The Geneva (N. Y.) School began this effort in 1921 with eighteen college students in one class arranged especially for them, and in other classes according to choice. The Girls' Friendly Society provided nine scholarships that year, and trained those who held them and other college girls in G.F.S. methods. In 1922 they transferred their scholarships to the Gambier (Ohio) School. Geneva did not suffer, for word had gone out of the good times college students could have there. Furthermore the Diocese of New York provided a number of scholarships to be used by students there and at the Princeton (N. J.) School. Provision was also made for students at the Sewanee (Tenn.) School, and at the new Concord (N. H.) School, which is especially for young people. In each of these schools it has been found that the college girls are the center of the life of the younger element, leading in athletics, stunts, and pageantry. They fully repay in leadership all the dioceses or the schools put in by way of scholarships.

We cannot stress too strongly the value of this training. All college students who have attended, so far as we have heard from them, have been enthusiastic. Some, who have been to Association student conferences and have a basis for good judgment, are rejoiced to learn that our Church has such speakers and that our people when they get together can have such fine and jolly fellowship. (It is a sad commentary on their experiences in their home and college parishes that they should make such remarks.) These students have returned to college more effective leaders in their college Church work. From every standpoint all people concerned should urge students to go to our summer schools and furnish part of the money, if that be necessary.

Our own student conferences, conducted by the National Student Council or by dioceses, have so far been of too short duration (a week end) and too taken up with campus matters to play much part in training for future lay work in the Church, though, of course, the vision of service is unrolled before the students, and many a delegate has for the first time heard the call of the world-wide mission of the Church.

VI

VOCATIONAL COUNSEL FOR THE STUDENT

The college pastor may render one of the greatest services to a student by helping him decide on his life-work.

But the college pastor should not attempt to give technical vocational guidance without having had training along these lines. Rather it is his duty to bring the student into contact with those who can properly advise concerning the various professions.

The registration of students available for Church work is most important, if they are to be placed in positions at graduation. To this end the Student Inquirers act as registrars in each Province.

The college pastor must not wait until a student's senior year before presenting the ministry or missionary work to him.

Recruiting for the ministry is a matter of "hand-picking" rather than calling for volunteers.

The college pastor is the key to the local college situation, and bishops and others seeking recruits should work through him in reaching the students.

The student's attitude toward his life-work is chiefly determined by the materialistic tone of college life today. All the efforts and especially the personal work of the college pastor are needed to offset this influence and create a spirit in which a student can consider his life-work from the Christian standpoint.

Church authorities, therefore, should not ask too rapid and visible results from a college pastor. He needs time to lay a spiritual foundation.

The summer student conferences and the Church summer schools are of great assistance in the matter of vocational counsel, for even if no decision is reached, the atmosphere is conducive to high thinking in regard to life-work.

The College Pastor as a Counsellor about Vocation

There are few ways in which a college pastor can be of more assistance to a student than in helping him in his life-work problems. It is vitally important that his decision be made on a Christian basis rather than on a purely selfish one. In the minutes of the Ithaca meeting of the Inquirers occurs this record of the opinion of the group, "It is the opinion of the Inquirers that the clergyman in the college community should not attempt what is technically known as vocational guidance without taking training along these lines. It should, however, be his duty to bring the student and the person who can properly advise as to the various professions into contact with each other. The necessity of safeguarding the student from unwise choices calls for additional knowledge of the actual conditions and opportunities of the profession, to prevent exploitation during the first few years. To this end the clergyman should make the acquaintance of the vocational experts of the faculty and the recruiting agents of the business and manufacturing corporations."

Possibly some of our readers will not appreciate what is meant by the recruiting agents of corporations. The college campus is the place where the service companies, such as the telephone and telegraph companies, the great manufacturing corporations, and the electrical, and chemical laboratories, etc., look for clerical and professional workers. These companies have members of the faculty who will tell them in confidence of the most promising students. The recruiting agent visits the campus, interviews these men,

signs them up for future service in return for scholarship aid, and utilizes their summer vacation for practical experience. They are employed after graduation with the promise of rapid promotion. This in general is a highly beneficial arrangement if the company lives up to its promises of advancement. The danger is that students may be rushed into a decision when their college career is about half over and thereby possibly lose chances for better openings later on. The college pastor, therefore, has a very real responsibility to his students, especially if he covets them for some form of Christian service, in which case he cannot wait until they are seniors before presenting the matter to them.

Registration of Students Desiring Church Work

The discussion of the subject of vocational guidance and recruiting by the Inquirers brought them to the conclusion that one exceedingly important matter is the registration of students who are thinking of Church work. We have too often lost students who could have been procured for Church work if somebody had been watching out for them during their college career. The Inquirers have, therefore, each one in his own Province, agreed to act as registrars of students available for Church work. The plan is that when students who want to do Church work are discovered by the college clergy at conferences, or by speakers visiting the campus, or are reported to a college worker by home rectors, or young people's societies, the names will be filed with the Inquirer of the Province serving as registrar. He then on especially prepared blanks procures a report from the student's home rector and from the clergyman in the college community. He also gets a briefer report from the faculty advisers of the student. In the case of the faculty member and the clergyman in the college community the reports

should be annual. The blanks have been so prepared that if answered properly it would be possible before graduation to get a very clear conception of the student's abilities, special training and previous experience. The Bureau of Registration and Reference of Church Workers at the Church Missions House would then be able to locate the student in some form of Church work at once, or those competent to do so would be able to advise the student to take further training. This would be necessary both for Church social service and religious education positions. In the case of a man going into the ministry the docket would be sent to the bishop under whom he becomes a candidate for Holy Orders.

A record of the names is kept in New York so that as secretaries and others visit the colleges they can meet the students personally, render a report on them, and advise with them about their life-work. The file of students available for Church work is also of the utmost importance to the recruiting secretary of the Department of Missions. The Inquirer can make use of summer conferences, etc., to meet these students. From time to time information is furnished the clergy in college communities concerning the opportunities for service in the Church.

We believe that we have by this system discovered a way of stopping the leaks and of holding true to their ideal of work in the Church the young men and women who are willing to consider the opportunities which from time to time may be laid before them. However, it must be admitted that so far few names have found their way to the Inquirers. Possibly the clergy in college communities have not grasped the significance of the plan. About the only names which have come in are those secured by secretaries on visits to colleges, or by our Church representatives at summer student conferences.

Recruiting for the Ministry

So far as recruiting for the ministry is concerned the Inquirers are of the opinion that the weak spot in most plans proposed lies in the effort to get as large a hearing as possible. There is danger of overshooting the mark and thus missing the individual for whom we must make an earnest search. The problem is distinctly that of hand-picking, rather than calling for volunteers. Another danger in some recent efforts at recruiting for the ministry is to be found in trying to secure the invitations through the college authorities, and in not approaching the local college pastor until the invitation had been thus extended. The Inquirers felt that if the college pastor were on his job he could probably handle the matter more satisfactorily. In a recent effort to arrange for the presentation of the ministry in eastern and southern colleges the most notable instances of success were in the colleges where the Inquirers went ahead and made their own arrangements, as is clearly shown in Mr. McDowell's description of the visit of Bishop Mikell to Auburn (p. 154). From my experience in trying to arrange for speakers I came to the conclusion that the college pastor is the real key to the situation and no invitation from the college authorities will be more valuable than working in cooperation with him. After all, that which counts most is the personal work of the college pastor in dealing with students of the right caliber for the ministry. If a call is issued for volunteers, it almost certainly results in some of those volunteering being undesirable.

Nation-Wide Campaign Pledges

Pledges for service obtained through the Nation-Wide Campaign as conducted on the college campus are perhaps the best means of securing an indication of the students who

are thinking of the ministry or other forms of Church work. Usually without any special urging they check off on the service cards the forms of work in which they are interested, or to which they are planning to give their lives. This gives the college pastor the information he needs for personal follow up. Thus at Ames in the Fall of 1919 two college people volunteered for the ministry, two for social service, two for teaching, one for nursing, and one for religious education. In reporting on the success of his campaign Mr. McDowell makes some comments on the attitude of students toward the ministry which should be quoted: "During the Nation-Wide Campaign, much interest was aroused among students, and three signified willingness to consider service in China. This year I have found it very easy to get students to consider service in the mission field or social service at home, but they won't give serious thought to the ministry; they seem to think that an outworn job, hardly worth serious thought; they are eager for lay work, but consecration to a life of service through ordination seems to scare them." In view of the various interdenominational recruiting campaigns, now so common in the colleges, a quotation of one of the Inquirers given in Part II is important (p. 189). Miss Hall and other ladies have found these campaigns very useful in the women's colleges. There the stress has been laid on the place of the Church in the modern world, and recruiting has been secondary, but real. The reaction of the girls has been better than to former methods of presenting Church work to the girls.

Mr. Harris rightly links his recruiting work up with his general personal work. He considers the average student's attitude largely determined by the materialistic tone of the college life today, but also finds that the minds of many are open to higher considerations. In his annual report of

1921-22 he writes, "So many young men seem only to wait for some one to step in and change their wills. Open to every impression, eager to do what turns out to be the best, fine all through—these boys are indeed the 'good ground' upon which the seed bears its fruit. I now see that the whole duty of the pastor of students is to bring his contact *beyond* the point where it too often stops, beyond the exchange of genial commonplaces, a call or two, an invitation to dinner, a general atmosphere of liking. All that sort of thing is merely a preface to his proper ministry. I know that some of these fellows are aware they are not living up to standard, are trifling with their highest convictions, or are consciously rejecting the will of God in their lives and are looking for nothing but a good time. And they know that I know it. My failure explicitly and personally to meet these boys on this ground gives them every cause to think that the Church acquiesces, so in a measure we become a party to their fault."

Mr. McDowell also feels that one cannot get far with vocation if campus ideals are low, and a quotation from one of his reports in Part II states this clearly (p. 152).

Time an Important Factor in Recruiting

Considering what fundamental work must often be done before a student can be brought to a decision, the Church authorities ought not to be impatient with college pastors if they fail to produce results in the number of recruits after one or two years' work. No doubt some students could be pressed to an early decision, but the results for the Church are not so good as when plenty of time is taken and the student has an unmistakable conviction that he ought to enter a certain calling.

The Motives to be Held before Students

The motives which influence students were concisely put in student slang by one of the delegates at the Madison National Student Council meeting. He burst out in quite a speech on how to present the ministry. Thirteen men had been after him that year, he stated, and most of them were Episcopal clergymen. "The line of talk they handed out was all to the effect that I had special talents which I could only use to advantage in the ministry, and it would be a misuse of them to attempt anything else. I came to the conclusion that the ministry must be pretty hard up to make such an appeal to a bum sketch like me, and I seriously questioned whether they were telling the truth that I could not use those same talents, if I really have them, in some other calling." He then went on to say that if some one had shown him the ministry as a hard job with plenty of chance to help mankind, he would have been more impressed.

Evidently much influenced by his statement the findings committee of the meeting drew up the following resolution, which was unanimously adopted, *"Whereas:* An idea prevails among some Church workers with students that only the ministry can be extolled as a Christian calling, be it *Resolved:* That these workers adopt the plan of presenting first the Christian life as a whole; that the beauty of the great adventure be held up as overcoming all obstacles, beginning early in the Churchman's life; and that the matter of a 'call' be carefully considered by student pastors with a view toward dissuading obviously unfit candidates."

Conferences as Recruiting Agencies

Student conferences of all kinds and Church summer schools are most effective agencies in presenting vocation in the right light to students. It is not merely that the

specific vocations are described, but, what is more important, the atmosphere of the conference enables a student to think of vocation in respect to his Christian obligations whatever his place in life. If the college campus has a materialistic tone, the conference grounds have a distinctly spiritual tone. The presentation day after day of the essentials of the faith and the need of the whole world for the Christian gospel brings a student to the decision that he must live his life "for others, not for himself; and for the advancement of the Kingdom of God, rather than for personal success."

Every college pastor should strive to send to student conferences and Church summer schools those students whom he desires to see in the service of the Church. Very likely the conference will lead to a decision which all his personal efforts have not brought to pass. It applies the finishing touch.

VII

ORGANIZATION

Local control of student work is essential. This can be secured in two ways:

(1) The parish vestry can be constituted so as to represent all elements in a college community, town-people, professors and students. One or more students can be elected to the vestry by their Church club.

(2) A local advisory council (some members of which should sit on the vestry) made up of town-people, professors and students can assist the student pastor.

If there is a Church dormitory it should be under the same persons that supervise the work of the college pastor.

The general opinion of the Inquirers is in favor of some sort of Church organization of students.

Professors are a most important element in work with students, since they are a permanent factor in the situation. They should be widely used.

In work with college women the assistance of the women on the faculty and of the wives of the professors should be sought.

When the number of women students is great, or where the situation demands it (as in a woman's college) a woman secretary should be associated with, or be the assistant of, the clergyman working with students.

The work in all college centers is greatly advanced when there is a diocesan student council to advise with the bishop as regards work for students.

Local Control of Work in a College or University

The problem of how to secure proper advice and backing in their work is one to which the Inquirers have given much attention. They are strongly of the opinion that some form of local control is a necessity. The principle, to which they have been seeking to give expression in their own work, is that all elements in a college community should have a voice in the direction of the work. These elements are townpeople, professors and students. The ways in which this is done is either to give the two last named places on the vestry, or to organize an advisory council, representatives of whom should be on the vestry. Of course in most college communities, professors will be members of the vestry anyway by virtue of being leading residents in the town or city. In general the Inquirers have followed the latter plan.

At Ames there is an advisory board consisting of four students and one faculty member, which goes by the name of the "student vestry." One student from this group sits on the regular vestry. At Ithaca there is also an advisory council which has given much time and attention to the work. Mr. Harris thus describes it, "It consists of eight members of the university faculty belonging to this church, the rector of the parish, and three undergraduates—one woman and two men. I ask these persons to meet with me frequently to consider together matters of policy and method, thus pooling ideas, and giving me the advantage of mature points of view directly in touch with the undergraduate and official university life. The unfailingly kind and wise support of this group has been of the greatest value." At Rice Institute there is a very complete form of representation of all people concerned. As there is now no organized parish in the vicinity of Rice Institute some of the owners of neighboring

residences were put on this "administrative committee." The rectors of the most important Houston churches also have places. The remaining members are the bishop, professors, students and the college pastor (p. 220).

At their Hanover meeting, where the matter was discussed, I was asked to transmit a statement to the bishops that the opinions of the Inquirers were as outlined above, and that they hoped that when new student work was undertaken due provision would be made to have them carried out. Many of the bishops replied. All were most considerate, and only a few stated that they could not carry out the suggestion of having students on vestries. (Evidently they failed to note the alternative suggestion of advisory councils.) The following replies are typical of opinions on both sides of the question. Thus Bishop Brent favors, "I am inclined to think that your proposition is a good one, that in college towns students should be considered as eligible and desirable for vestries." Bishop Darst also endorses the idea, "I agree with you that it would be a good idea to have one or two students on the vestries of the churches in our college towns, and I understand that this is being considered at the Chapel of the Holy Cross at the University of North Carolina." Bishop Hall brings up a practical objection, "Have you reckoned how short the student's time is in the college parish and how much of the year they are away on vacation?" Bishop Brown sees canonical difficulties, "As regards having some of the student body represented on the vestry of college churches, I think the matter is debatable. In any event it could not be done in this diocese until the canons of the Church are changed. I am going up to the University in a week or ten days from now for a conference with the vestry there, and I should be glad to sound them as to their views about this."

Of course, back of the proposals is the desire to get the work with students before the parish and to have the students' desires heard by the vestry. If such a plan were carried out, foolish blunders would not be made such as in the classic case of the vestry who voted not to open the church to student Bible classes on week days lest they wear out the carpet!

Church Dormitories

There is one matter on which only two Inquirers have had experience, though in the discussion all felt they knew what attitude they would take were the matter to become an issue in their own work. The question is whether a dormitory for Church students should be under its own separate board of control or be managed by the same advisory council to which the college pastor is related. Historical reasons could be assigned as to the ground for separate control in the first instance. Generally a diocesan Woman's Auxiliary or other organization of women raised money for the building and erected it in the parish which at that time was probably not much interested in the students. The money raising organization then continued to control. Now-a-days, when the work for students is being seriously undertaken by the parishes and the dioceses in which the dormitories are located, there is no longer much reason why this anomalous condition should continue. The minutes of the Auburn meeting record the conclusion of the discussion by the Inquirers as follows, "The dormitory should be under the control of the same committee that supervises the student work in general, and any Church activities the matron has for the girls should be part of a general plan."

The Commission on Work among Students of the Department of Religious Education has stated that the Church

ought not to build new Church dormitories unless they can become "effective spiritual centers." Another reason for them, coupled with a confession of failure, is given in a recent letter from one of our university pastors, "I believe that Church dormitories are pieces of social service and that they might be, not effective spiritual centers, but effective influences in holding a band of Church girls together *if only the members of our Communion could be the majority.* The Presbyterian House here is Presbyterian in its personnel and furnishes practically the whole feminine half of the chorus choir. Such a condition has never seemed even nearly possible to us."

Of course the real key to the situation is the matron. Her faith and earnestness determine the spiritual tone of the house.

We have written in terms of dormitories for women students, for there are only two for men, i. e., at the Universities of Utah and Florida, and the question we are discussing has not arisen. In the former case the student pastor, when there has been one, has lived in and managed Emery House, and in the latter some of the most active persons have been members of the vestry.

Church Student Organizations

The Inquirers are not all of the same opinion regarding the value of organizing our Church students. Those who deal with students in New York and New England have not formed any organizations, and do not think that students need them. At Dartmouth the Inquirer reaches his students any time or all the time without needing any organization to enlist their attention or to bring them to him. At Cornell the Inquirer has a committee to assist him which does not resemble a club or society. He has, however, an organiza-

tion of girls, the Abbess Hilda Guild, which was in existence before he took up the work. All that has been quoted about organization from his reports and letters in Part II is of great importance (pp. 166-8).

On the other hand, the rest of the Inquirers are equally certain organization is necessary. The letters and reports from Ames speak with much enthusiasm of the Kemper Guild (p. 179). At Auburn the St. Paul's Club has twice come to the front during the absence of the Inquirer so that he speaks in glowing terms of their loyalty. At Rice Institute the Inquirer finds that his Cranmer Club is a necessity to distinguish what the Episcopalians do from the other activities that go on in Autry House. With such a vigorous program he could do no outstanding work with the Episcopal students were it not for this club.

Two of the Inquirers have organized their men and women separately, claiming that in their situation joint work was not desirable. These institutions are Ohio State University and the University of Maryland.

Using Faculty Churchmen in Work with Students

The professors are the permanent members of the college community. They give stability to the Church work, and save the students from many rash ventures. No college pastor can hope for success if he fails to enlist the aid of this element of his congregation.

When the book, "The Church at Work in College and University," was written the chapter on the work with the faculty was prepared from a talk by Prof. W. T. Magruder of Ohio State University at the first meeting of the National Student Council. Among other needs he set forth the need of the Churchmen of the faculty for pastoral attention by

their college pastor. In view of the full treatment of the subject in that book we need not say a great deal here.

We might single out the success of Rev. J. M. Page in this regard as one of the distinguishing features of his work at the University of Illinois.

At Ames we have an unusually large proportion of faculty members in our church. They are all influential men, and this gives the work of our Church a standing on the campus which it might not otherwise have attained in view of the meagerness of our equipment. The majority of the vestry are members of the faculty. Our Inquirer there has followed the plan of bringing faculty members and students together at his table (p. 176). To one Ames professor more than others we owe the favorable attitude of the Church to student work today. I refer to Prof. L. H. Pammel, who, years ago, in every meeting in which he had a voice, proclaimed the need of work for students. Professors also play a large part at Hanover, Ithaca, College Park and Auburn.

Work with Women Students

Faculty ladies, by whom we mean wives of professors and women who are teaching or are in the administration, are the chief reliance the college pastor has in working with college women, so the Inquirers report. There is one exception. As I have listened to their discussions and have read their reports, I have realized what a large share the wives of the Inquirers have had in their success. The home life into which they have admitted the students has meant more to the students than words can express.

But the work done by such volunteer helpers, however faithful and well organized, is not sufficient when the number of women students is very great, nor in the case of

the great women's colleges and normal schools. The day is coming in such cases when we will need special women workers. Miss Hall is hoping to develop a group of women student Inquirers to make the same kind of study of the needs of women students as this report records has been made of all students, especially the men.

At the Auburn meeting of the Inquirers the prospect of women student secretaries led to a lively discussion as to whom they should be responsible. The Inquirers were all convinced that they should not work independently of the college pastor. I precipitated the discussion by referring to the situation a year previously at the University of Minnesota where the Woman's Auxiliary placed a woman to work among the university girls without relating her work to that of the clergyman designated by the diocese as the "student chaplain." That there was not more difficulty was due to the two working together harmoniously, though unofficially. The Inquirers were of the opinion, as stated in their minutes, that "such a worker should be an assistant to the clergyman doing student work, not independent of him; that if the work was being done through the parish, as is our general custom, she should work through the parish (and not be merely a visitor in the girls' rooms); that if she has a committee on work with women students, it should be a subcommittee of a general committee on student work; and that in coeducational institutions the ideal is for a Church club embracing both sexes, though the woman worker will develop many lines of activity for girls alone within the club. . . . . Matrons of club houses or guild halls, because of the part they play in the social and organization life of students, must be under the direction of the clergyman if he is the head of the hall."

I transmitted these conclusions to the Committee on

Work among Women Students of the Department of Religious Education,* which is behind Miss Hall's work, and they criticized them as being too restrictive of the freedom a woman should have in developing her work. She must be able to study the situation and lay plans with the girls which would not be subject to a man's veto. Especially would this be true of the women Inquirers, who, if they were to develop principles as the men have done, must experiment unhampered. Women of great ability might be subject to the direction of rectors who had no real knowledge of student work. It would be hard to secure women of spirit if they were not free in their work.

I sent a memorandum to the Inquirers embodying these criticisms. This brought forth replies of which I quote two. "About the woman assistant in coeducational schools of large feminine registration, I am firm in the conviction that they cannot be coequal with the Inquirers—in fact I am opposed on principle to their being called Inquirers for the reason that they cannot be and function like the present group. Until Miss Maude Royden succeeds in her crusade to have women ordained and share with men the functions of the priesthood, a woman social and religious worker in college cannot do the same work or have the same viewpoint as we do; and until they are equal in function and responsibility, they cannot be coordinate with an Inquirer in priest's orders. I am not making so much a point of rank as I am of function. A laywoman must be subordinate to the man in orders who breaks to the students alike the Bread of Life, and who has responsibilities conferred by this office that she cannot assume." The other comment is as follows: "I suppose we men are bound to be misunderstood when we ask for a

* This Committee is within the Department's Commission on Work among College Students.

woman 'assistant.' I still hold that there must be a guiding hand in any local situation, and that should be the rector's. Do the women feel that the woman Inquirer should dominate the situation? Under certain circumstances, such as at a large woman's college, or even at a place like Oberlin, she would be *the* student worker, the rector's student work being complementary to hers, but I feel that even here, the rector should share in the laying down of policies, even though the woman Inquirer is the one to carry them out."

Of course there is misunderstanding on both sides, and each thinks the other is claiming too much. In practice there will rarely be any trouble. This is true where the system has been in practice for several years, namely, in the case of the secretaries who work with the girls at the Universities of Michigan and Illinois and the hostess of Autry House. So, too, as regards the student on the staff of St. Paul's Church, Syracuse (pp. 240, 1). The task to be done is so great that if the general principles followed by men and women workers are correct there will be no friction.

Diocesan Student Councils

The above discussion is an instance of the need of unity in, and central direction of, student work, whether it be in a parish or in a larger area. One of the Inquirers has rendered so great a service in Texas as regards the diocesan end of the work that I quote from him at length in Part II (pp. 231-3). He has developed a "diocesan student council" to advise the bishop in regard to student work, to arrange an annual conference of students at the time of the diocesan convention, and to give recognition to new student work which has not reached the point when application can be made to the National Student Council.

There are many dioceses where the colleges are sufficiently convenient to one another for such a diocesan student council to be very successful. We might instance Maine, Massachusetts, New York, Pennsylvania, Virginia, Atlanta, Ohio, Southern Ohio, Chicago, Iowa, Kansas, South Dakota, Colorado, Los Angeles, and California. In many of these a beginning has been made. There are committees (which include students) of the diocesan boards of religious education in Massachusetts and New York. Student conferences have been held or are planned in Southern Ohio, South Dakota, and Colorado. In Kansas there has been for years a commission made up of college clergy and professors. In Atlanta there is a "Student Council Committee" made up of college clergy and lay people, of which the bishop is chairman. The student conference of the southern part of the Province of the Pacific provided for an organization with occasional conferences in each of the great student centers of the region of California, Nevada and Arizona, namely, San Francisco and Los Angeles.

This plan for some sort of diocesan council on student work is a development since the publication of "The Church at Work in College and University." In that book a plea was made for centering responsibility in the bishop's office by the creation of "the bishop's student congregation," composed of his own young people studying in colleges in his own diocese or elsewhere, and the young men and women studying within his diocese from other bishops' student congregations. Through some person appointed to be diocesan student secretary, or through the diocesan board of religious education, he could collect the names and addresses of these students, send them at least an annual "student pastoral letter," and have them meet him on his visitation.

VIII

THE STUDENT'S SOCIAL LIFE

The frequency of pastoral calls on students is a matter so dependent on local conditions that no general principle governing it can be stated.

Students should be introduced to the home life of the college pastor and of leading Church people.

So many of our students "make" fraternities and sororities that a due understanding of and a willingness to work with and through these institutions is necessary in the college pastor.

Provision for normal social relations between men and women students in their college Church life and activities will do much to solve the moral problems of the campus in co-educational institutions.

Community or club houses or parish halls are of the greatest value if they minister to the varied needs of students and are not simply places for formal meetings.

Limiting the Discussion

There is a great amount of data in the letters and reports of the Inquirers about the social life of students. To repeat it would be to rehearse a list of receptions, parties, dances, etc. I will, therefore, content myself with speaking of pastoral calls, home life, community or club houses, and fraternities and sororities, leaving the reader to note in Part II what is said of other forms of the social ministry to students. Breakfasts following communion have received mention already as a very effective way of promoting fellowship, not that the breakfast itself need be elaborate or is

even a great attraction, but because of its convenience to the students and because of the amount of good fellowship which it promotes.

Pastoral Calls

It is perhaps a wrong classification to put pastoral calls in a chapter on the social life of students, but there seems no other division of this report into which they will readily fall. While their purpose is not to promote sociability, that is one of the by-products. There was an interesting comment in one Inquirer's letter to the effect that unless he called on a freshman before the multifarious interests of college life clogged his vision, he did not register on his consciousness, but that if he called, he was thenceforth a personality whom the freshman had been glad to see in the days when he was eager to learn all he could about college life.

Manifestly the conditions of college life, the size of the community, the number of Episcopalians, etc., determine the frequency of calls. It is possible even for one Inquirer to state that he never calls on students. But he is so well known in the small town of Hanover that he needs no introduction to the students of Dartmouth College, and his policy of keeping open house at the rectory brings the students to him. So, too, it is not necessary for the college pastor at Ames to call very much, because the students are at all times in and out of the student community center and the rectory, of which the student rooms are a part (p. 177). Our numbers are small at Auburn, and here the rector developed a plan by which the upper classmen bring the freshmen to call on him. They come in a more or less scared way, thinking it a new method of hazing, but are met so cordially at the home and are treated in such a friendly way by the upper classmen

that when the freshmen reception is held a week later, there is usually a 100% attendance by the Episcopal students.

It is at Cornell that it seems most necessary to make frequent calls on the students. Our Inquirer has described his method of handling so large a number (pp. 164, 5). He finds his best work with students, however, is done through invitations to call or share a meal in his home.

The student pastor at Rice Institute does not need to call a great deal, for his living quarters are at Autry House and he can readily be on hand when the students drift over there at all hours. He does, however, aim to see the men in their rooms once or twice a year. The other Inquirers also call on their students. This is a difficult, but a necessary thing in the scattered boarding house life of most of the students of Ohio State University.

So far I have had reference to calls on the men students. At the Yonkers meeting of the Inquirers, Miss Hall conferred with them concerning calls on the women students. There was a general agreement that the college pastor should be very careful in the matter of calling on the girls. He should do this not too frequently and not too officially. There was also general agreement on the desirability of using the wives of faculty members in the work with the girls, and of having a woman assistant who could visit the girls in their rooms and be with them at all times, as a clergyman can be with the men. In this connection I would direct the reader's attention to the report given in Part II (pp. 240, 1) of Miss Mary E. Lutz, the student assistant of Dr. H. H. Hadley of St. Paul's Church, for the work with the students of Syracuse University. Our college pastor at Ames states that he calls on the girls only when he has some definite thing for them to do and avoids social calls, which he leaves chiefly to his wife and to ladies of the faculty.

The College Pastor's Home

The value of the pastor's home to students has been brought out by many statements on the part of the Inquirers (pp. 164, 176, 201). Nothing can put a man more at ease with the college pastor than to have been entertained in his home. In this the slight allowance for unusual expenses has been of the utmost assistance to the Inquirers. No college pastor can entertain much on the salaries that are generally paid, and the large amount of entertaining which he has to do is a question which the parish priest does not usually face. The reader is referred to various quotations in Part II to show the way in which the Inquirers entertain. A few statistics for one year will show the extent to which this is done. For instance, Mr. Harris states that he entertained at meals, teas and receptions at his home 402 different students, and he does not include in this tabulation those who called or came for interviews. To be host to two-thirds of the student congregation is bound to make him a friend of his student parishioners to a degree that nothing else would. Mr. McDowell reported that he had 86 students at the rectory for meals. Mr. Taylor reported 112 students entertained at meals, receptions, etc. Mr. Dallas serves a buffet supper every Sunday night and students come and go. This phase of the work, of course, does not apply to Mr. Masterson, since he is living at the Autry House and mingles with the students at the cafeteria. Mr. Randolph had a number of students in for Sunday suppers to make social contacts and at times to talk over religious problems and life-work. Mr. Burroughs has on an average 25 students at Thursday choir suppers (p. 176), 25 at Sunday afternoon teas (p. 177), and 6 to breakfast after the two midweek communion services. Those invited to other meals vary

from 5 to 10 a week. Mr. Taylor hit on the ingenious plan of taking students to Sunday suppers at the homes of his parishioners, many of whom are faculty people. This personal introduction of them to the people of the parish meant a great deal to the students. I am convinced that every college pastor could double his efforts at hospitality if he would invoke the aid of some of the parishioners in this way. Especially can the college pastor minister to the lonely student who has not made many friends in college. Such a student needs to be drawn out of his shyness early in the session and made to feel that he, as well as the more popular student, has a part to play on the campus.

A Normal Social Life for Church Students

The question has arisen more than once as to whether there has been any recent lowering of moral standards in the relation between the sexes in co-educational institutions. Most observers would say that there has not been, in spite of a great deal of surface frivolity and artificiality. The work of some of the Inquirers has shown emphatically that this need not be the case. Mr. McDowell has observed a change for the worse due to two things, the too rapid growth of a student body in a small town, and the demoralizing influence of the student army training corps (pp. 151-3).

Mr. Masterson's contribution to the solution of the problem has been so unique and thorough that we refer the reader to the full treatment of the social work of Autry House in Part II (pp. 220-7). Especially worthy of note are his comments on dancing and chaperonage. His thesis is that the Church in the college community is the agency to promote normal social relations between the men and the women students, and it fails in its duty if it does not do it.

Community or Club Houses

The Inquirers have accumulated much information through experience as to the value of community houses. In the cases of Mr. Dallas and Mr. Harris good residences are filling their needs. But in all the other cases a community house is necessary. At the University of Maryland there is nothing in the way of a social gathering place for the students aside from their dormitories, and this was true at Rice Institute until we began work at our Autry House. At Ohio State there is a student union, and at Ames there is a combined YM and YWCA building which cannot possibly meet the needs of the Church group for an attractive gathering place. One of the great difficulties Mr. Burroughs faces is that of always having to rent a hall in which Church suppers or large receptions can be given. This is sure to take away from the effect of the occasion. A reading of the quotations from his reports and letters will put the case more clearly than any statement of mine. No one ever made better use of a few small rooms than he is now making, and it is refreshing to hear him report that his choir suppers grew so popular that the attendance had to be limited to those who really were workers in his Church circles. This meant limiting to a few what had become well-nigh an institution in our Church work at Ames, the Thursday night gathering of the choir for rehearsal, of the Brotherhood and the Altar Guild for meetings, and of the Kemper Guild for meeting and a good time. Even the tables and benches which were used have been made by the students themselves, and the Church people have furnished china, yet students have to be turned away from this good time because there is not room for them in the building.

Of course by community house we might mean a parish house, as for instance Gregg Hall at the University of

Texas, which gives the students ample equipment and room for all they want to do. So, too, the attractive parish houses at Washington State College and at the University of North Dakota. Yet there are places where a special building for student use should be built. To all who are interested in such special buildings, we cannot do better than recommend Autry House built under Mr. Masterson at Rice Institute. Therefore we have given in Part II a full description of this house and plans and illustrations, also advice and warnings based on his experience while building (p. 229). There are also given many quotations from reports, letters and the college paper as to what goes on in the community house. Even in the days when it was nothing but a shack it was dubbed "the fireside of Rice Institute," and it more than deserves that title now-a-days.

The St. Francis Club House at the University of Wisconsin is an instance of a homelike residence fitted up for student use. In it are parlors, a library, a game room, offices, a small chapel, a class room, full kitchen equipment, and rooms for the matron and the students who care for the furnace, etc. The furnishings are simple and dignified and most comfortable. Experience has shown that students will respect costly material, whereas cheap furnishings invite "rough-housing." The quotation from Mr. Cleveland in Part II is most important, for it gives in brief compass the way the students use the building (p. 234).

Church dormitories are of little use as gathering places, for students who dwell in them think their convenience must be consulted with regard to large meetings, and they do not want other students to make free and easy in the parlors. About the only exception is St. Faith's House, Oxford, Ohio, which is really a club house with certain students residing there. Meals are not served, however.

Fraternities and Sororities

So many of our Church students "make" fraternities and sororities that proper relations with these bodies becomes one of the most important factors in the work of the student pastor. Any attitude of antagonism to them would injure him with the most important elements in college life today; any favorable reception by the fraternity members testifies that he can win the liking of all elements of the student body. We can record many cases of this among college pastors. Thus at Dartmouth our rector is invited to address a different fraternity nearly every Sunday night. As he always has a house full of students who come to his buffet supper, he is obliged to leave them for a short time to do this.

Rev. E. A. Edwards is similarly in touch with the fraternities and sororities of the University of Kansas. I quote from a recent letter: "I have had constant invitations, and since the University opened have had more than I could accept. I dine with a fraternity or sorority, and immediately after supper, often at the table, give a twenty to thirty minute talk on religion and the student. I have spoken to ten groups totalling over 400. . . . . From a third to a half of the students present each Sunday are not Church students. They have met me in the talks I give to various groups. For instance tomorrow the Sigma Nu Fraternity comes in a body to keep a Memorial Sunday for their departed brothers. Last year I had over 400 conferences, half of them with non-church students. Some were on very grave subjects." Several college pastors have been so closely in touch with the fraternities that they have been asked to advise on panhellenic matters and on the improvement of social conditions.

Bible classes in fraternities are a very good way of getting in touch with the fraternity group, and the college pastor

is fortunate who secures such invitations. When the proportion of our students who live in fraternity or sorority houses is very high, it makes the necessity of ministering to the students by means of social activities less than otherwise, but the student pastor must be particularly alert to the needs of the students who do not succeed in making fraternities and sororities, of whom there are always a goodly number, and must make special efforts to reach this group.

While it is true that the non-fraternity group must not be neglected, yet Church work which has no fraternity and sorority students among its leaders is hardly representative. Thus a college pastor on assuming work recently wrote, "The fraternity men who mostly seem to run the university are out of touch and sympathy with the Churches as far as I can see. They are the present and probably the future leaders." This clergyman rightly sees that his first task is to win this element of his Church student constituency.

IX

PUBLICITY IN STUDENT WORK

The preparing of live but fitting publicity is an important form of work for the college pastor and his workers.

This should include informing the Church at large of the work. The Inquirers endorse the plan of having students during the Christmas holidays tell their home congregations the story of their college Church work.

Advertising and Publicity

Three of the Inquirers have made a specialty of advertising and publicity. Mr. Burroughs has made a great success of the bulletin board and the reader should without fail turn to his own description of what he does with it. He also does a good deal of paid advertising in the college and town papers (pp. 193-5).

Mr. McDowell advertises in the student paper and has the picture of his St. Paul's Club in the college annual. Taking a page for the Club in the annual gives it standing on the campus, and marks it as an "inside" and not an outside organization.

Mr. Masterson has hit on some very ingenious methods of advertising. He distributes blotters to all of the rooms in the dormitories. The set used in the Fall of 1921 were three by five in size, were in brilliant colors, and two of them read as follows: "You haven't the proper spirit if you don't feel a bit ashamed when you buy something somewhere else that you could have bought at Autry House" and "Are you in favor of seeing Rice move forward? Autry House is an integral part of Rice, ... the part that is shared by

THE THRESHER

PEP MEETING 12:25 — PEP PARADE 7:30

VOLUME VIII — RICE INSTITUTE, HOUSTON, TEXAS, NOVEMBER 3, 1923 — NUMBER 8

HALLOWEEN SOCIAL GIVEN BY Y. M. C. A. HOWLING SUCCESS

$10,000 LOAN FUND IS BEGUN

Details of a plan to raise $10,000 as a perpetual loan fund to aid worthy men and women students to obtain an education at Rice Institute were released Wednesday by J. W. Stone, president. Wheaton cotton broker. The movement is headed by Mr. Stone, Chester H. Bryan, J. P. Houstoun, Frank Andrews, and George Bonnett. Twenty-five thousand dollars has been pledged so far, by means of pledges of $100 per year for five years by each of fifty Houston business men. George Bonnett is treasurer pro tempore of the fund, and a formally constitution to pass on eligibility for loans will consist of Prof. F. S. Lorrett, Dr. J. W. Slaughter and Colonel Lindsey Dickson of Rice Institute. Judge Chester Bryan is credited with the initiation of the loan fund. Work has been going on during the last three weeks.

Old "pumkin head" King Halloween ushered a la Y. M. C. A. provided a good time for more than 100 men at the Adult Study Monday night.

In an atmosphere of dimmed lights, flying witches, bats and other "scary" things, the Games and entertainment of all garbed in the very formal mens hall costumes, took part in and listened in a program arranged by H. B. Fenin, and Ed "Phenix" gave the "grand" and best received

Everything started off on beautiful rhythm—just as on the menu hall. There was a "grand march" and the prize watchers were correctly. The fare for the evening was ghastly! Pies in the shapes around the punks, the mushroom

Bats, owls, everything and every body got quiet and sat boiling. H. B. Fenin the announced. Apples were passed around, and each man took a "scary" one. Then bedlam of apple corn cases gliding through. On hand-grabbing began for hands as big as shovels!

Traditional hallowe'en stunts were in order. An even half dozen Simmons were recruited to perform on the stage where apples dangled by cords from the ceiling. One, two, three, go, and the Simmons went. Shorty Nellis was first to dig into teeth into the hang ing fruit. He won the first prize—a doll. Slim Stubbs was the last man standing. He sank in disgust when the apple he was grasped hung on the back of the head. Slim Wilson, Shorty Nellis and Bill Tierney all the apples in the apple-bobbing contest. Terrye was one of the supervisors of the contest. All the apples were in the pinkies when the Winners also got a doll. A white robed figure, "King Boreus I," presented the prizes.

"Our spices" was the battle cry when the "spices" were distributed and the Simmes smoked. Dan Pennybacker and Cameron crowded between the

(Continued on Page 3)

Car Station Being Built Opposite Rice

Construction of a street car waiting station at the Main-main Park entrance opposite the Rice campus has been begun largely through the efforts of Rice administrative officials, it is said. Negotiations have been under way for some time between the railway company and the office with a view to the ward replacement of the old car shelters there during the summer. The new structure will be on the style of the park pavilion, with concrete posts and open walls. It is alleged it will have a roof also.

PLAYS TO BE GIVEN BEFORE RICE ALUMNI

Rice alumni will see two of the scheduled Dramatic Club full productions on the night before Thanksgiving, Nov 29, it was announced Wednesday. The plays will be selected from the forthcoming bill and will be given with the same casts and staging. This performance will be given at the Autry House following the alumni banquet in the Commons.

Other announcements made Wednesday afternoon included appointments of the following committees: Production, J. C. Tolden, Advertising and Publicity, J. T. Bather, Jr.; Property, Bonne Smith, R. S. Bickford, Chester Taylor, Floor Management, Ben Mitchell Tarkia, Publicity Committee, W. M. Darling, Dale Shepherd, Mamie J. C. Tolden.

DRAMATIC CLUB CASTS CHOSEN

Owing to the late arrival of one of the plays to be presented by the Dramatic Club on November 29 and 30, the cast of "Bab" and "Tarkia" by Kenneth Sawyer Goodman has just been announced.

These taking part are M. H. Alexander, Hyman Phinn, Elizabeth Hartman, Hazel Cannon and E. B. Duggan.

The other two plays to be given are "My Lost Duchess" by A. N. Lawrence, and "Puritan and Pagan" by Cassmore Jones. These plays are working them among Grambler and artistic circles and form a well balanced bill. The casts have been selected from a large number of tryouts and the presentation will far surpass amateur productions.

The ticket sale has not yet been

STUDENTS' COUNCIL MEETING

Rice now has a publicity board, as the result of a bi' passed at a special meeting of the Students' Council Friday. This board is to consist of Council publicity and a committee of five appointed by the President of the Rice Press Association. Arbaclio and reporter publicity concerning athletics, he to have done to a large extent heretofore, and the committee will have charge of all other student news. The special duty of the committee will be to issue a weekly bulletin of Rice news for the state's publications. The intention of the bill is to prevent the circulation of scattered publicity to as large an extent as is possible.

A bill providing for all class dances to be held only on Saturdays or days before holidays was passed as a matter of record, as a bill of similar content enacted only year is at present in force.

A request of the record members of the Rice Literary Society for seat at the meetings adjacent to the meeting are was also presented by Miss Eleanor Fuller and Hazel Fenner. The request was turned over to the sergeant and athletic manager with the recommendation that it be granted so far as is available seating facilities permit.

A petition for money to supply the girls with balloons for the Texas game was received.

M. E. FOSTER TALKS TO WRITING CLUB

An address by M. E. Foster on the Houston Chronicle featured the regular alumni meeting of the Writing Club held at 8 p. m. Monday. Some of the night meeting plan was discussed awarded as a result of the prize contest.

Mr. Foster spoke on his own particular specialty, newspaper writing. Starting from his well stocked experience Mr. Foster illustrated the importance of finding one's story. "This, above all, embodiment of the literal requirement hard, will fill a story with human interest and make it go," he said.

"Second in importance is the work of the story. Make the language

VOCATIONAL TALKS TO BE MADE TO MEN

Three vocational talks will be given in the Commons by three prominent business men of Houston—and one of them a lumberman—at the Y. M. C. A. banquet to be held in the Commons next Thursday, November 8, at 6:30 o'clock.

HIGH SCHOOL GRID RESULTS

Central High School administered a 20 to 0 defeat to Eagle Lake in a game played at West End Park last Saturday morning. Practically every man on the Central squad got a chance to play.

CALENDAR

Friday, November 2.

Saturday, November 3.

Monday, November 5.

Tuesday, November 6.

Wednesday, November 7.

Thursday, November 8.

Friday, November 9.

SCHOLARSHIP AWARDS ARE ANNOUNCED

Three of the four Sharpe Scholarship awards have been announced by the dean of the Rice Institute, Doctor Coldwell.

The recipients are Miss Genevieve Frederickel, Miss Mary LeGrande Shacklett, J. C. Ritter, and Buford Underhill. One of the scholarships has been divided. The awards were made upon the recommendation of Dr. J. W. Slaughter by those students who are particularly interested in the social sciences, and who have high scholastic standing in this work. These students spend a total of a large amount of this work in the university and some practical experience. In the awarding of scholarships the preference is given to graduate students when they are equally

Both Miss Shacklett and Miss Frederickel are preparing themselves in its line for professional service, and it made from these college work, both by high and practical experience.

Mr. J. C. Ritter has been actively engaged in social settlement work in New York City and Denver, Colorado, and has had a good deal of experience.

Mr. Underhill is generally interested in economic and general and has no problems, which form the basis of his award. This is one of the one last year's graduates.

The other award has not been announced.

OWLS ADMINISTER A 6-0 DEFEAT TO SOUTHWESTERN U.

Longhorn Players

Rice came out of her early season football slump Saturday by administering a 6 to 0 defeat to Southwestern University and at the same time exhibiting a brilliancy in attack that may help to offset the plunging of forces reported from the Texas Longhorns Saturday.

"Dutchy" Wilford, barefooted one of the loyal members of the "squad," suddenly found his stride Saturday and immediately stepped to a high place on the "team." His sensational pass and consistency in punting and backing the ball accurately entirely offset the few alleged blunders he is accredited with while playing quarterback. Wilford tossed a 30-yard pass to J. F. Campbell early in the first quarter and when J. T. was finally stopped Rice had but twelve yards to go. Wilford then shouted off 18 yards on two more runs. Smith pushed the ball to within a hairsbreadth of a score and Wilford finished the job.

The 6 to 0 score was disappointing, in view of the fact that Rice was well past the Pirate goal line on three other occasions. For only five minutes of the game did Southwestern show any perceptible excess of strength, that early in the third period when she made three consecutive first downs. A few of her many passes—early Adam Crump and Roach, and excellent playing throughout the game. The lighter Owl players ploughed through the line with ease—to my opinionion and the completion of long passes was a simply matter against Pirate defense.

Wives Charlie Beatty entered the

(Continued on Page 3)

1-	A. C. M. Swenson (Capt), center	
2	Joe Moore, end	
3	Lavie Tyner, halfback	
4	Jean Robertson, halfback	
5	Archie Gray, guard	
6	Richard Burns tackle	
7	Joe Ward, tackle	
8	E. H. Jones guard	
9	Howard Eckenaig, end	
10	F. F. Lessner, halfback.	
11	Jim Stanton, tackle	
12	F. M. Brady, guard	
13	Leon Campbell, end	
14	Weaver Moore, center	
15	Robert Stanyland, halfback	
16	Johnnie Coil, end	
17	Abe Cohen, guard	
18	David Hemmill halfback	
19	Joe Wilford, quarterback	
20	Franklin Stone, quarterback.	
21	Oscar Eckhardt, halfback	
22	George Lehn, end	
23	Jack Ledge, end	
24	A. S. Hughes, guard	
25	George Gardner, quarterback	
26	J. D. Farmer, halfback.	
27	M. E. Sprague, tackle.	
28	Steve Gardner, center	
29	Clarence Smith, halfback.	
30	W. Schubert, halfback.	
31	J. B. Marley, halfback.	
32	A. W. Dorsey, guard	
33	Frank Dayvault guard	
34	J. P. Kemper, guard.	
35	Hubert Foster, end	
36	Warner Hickey, quarterback.	
37	Jack Smith, halfback	
38	Roger Bear, end	
39	F. F. Allen, guard	
40	Y. C. Thompson, guard.	
41	E. D. Malley, halfback.	

ANY NITE ANY TIME FRESHMEN

Freshmen will be allowed to give their dance on any night they shall choose according to a decision rendered at a meeting of the Students' Council Tuesday. The previous ruling that no class dances could be given except on the night before a holiday, was revoked because the two nights before holidays in the first term have already been taken. Date for the Freshmen ball will be announced this week.

This is a special ruling, as the rest of the dances are under the ruling that could not be met otherwise and in no way changes a policy of the council to deviate from the original ruling in the future, President Hughes says.

RICE GRAD TO TALK TO ENGINEERS

Carl Knapp, a former Rice student, will talk to the Engineering Society at 7:30 on Wednesday, November 8, in the Commons on "The Graduate Engineer in Business."

Mr Knapp graduated from Rice in 1914 was a charter member of the Rice Engineering Society. He is now a local contracting electrical engineer and will be able to present to the engineers a complete view of the conditions to be met on leaving the Institute.

GIRLS ELECT SONG LEADER

Miss Cassie Eng was elected song leader at a recent women's mass meeting. She has appointed Beatrice Harris to assist her in that work.

The girls, dressed in their regulation white skirts and sweaters, are planning to back the Rice boosts at every game during the year by helping in the cheering and singing.

At present the plans are to sing two cheer songs—one of which is to be "Our Rice's Name," and the new Rice song not yet completed.

CRAMMER CLUB TO ENTERTAIN TEXAS STUDES

University of Texas visitors will be the guests of honor at the Crammer Club open house to be held on the afternoon of Sunday, November 11 from 3 p. m. to 9 p. m. An invitation has been extended to all visitors.

An especially good program has been planned for the occasion. The Sidney afternoon open house entertainments were started at the beginning of the year and have become permanent feature of Autry House programs. Sunday evening from 5 to 6 and a cordial invitation is extended to the faculty, student body and their friends is extend

ARMISTICE DAY ARRANGEMENTS

The Rice Institute student body and the Arkansas football team have been invited to participate in the Armistice Day parade, according to local papers. The parade is to start at 9:30 a. m. and the last units are expected to reach the auditorium at 10:30 a. m. A program has been arranged for exercises at the auditorium to begin at 10:45 a. m.

President Lonnie Hughes states that to date he has not received any official invitations to participate in the parade, but that he will no doubt be forthcoming shortly.

PEP PARADE TONIGHT

Tonight is the night for Rice's greatest pep parade. The meeting place is the steps, the starting hour, 7:45.

The team faces the biggest odds of the season and needs the support of every Rice man and woman more so now than ever before. Houston people are looking forward to the All Rice fight tomorrow, and the spirit shown at the pep parade tonight will be a good gauge for them to judge by.

Bo Lemar and Main at 7:45 ready to "lift the ba" off

How Autry House Is Used

The Cranmer Club (right column) is the Unit of the National Student Council in Rice Institute.

all alike." His many ways of advertising and especially his suggestion that advertising can be done by wireless, are given in Part II (pp. 212-4). Some of the best advertising of Autry House is the snappy way activities are written up by students in "The Thresher," the student publication. Every Church event has a good report, and the interest of the students is whetted for things yet to happen. As an instance of this we give in Part II the announcement of the Lenten Bible class two years ago (p. 213).

Reporting to the Church at large on Work for Students

Another form of advertising which is exceedingly important is informing the Church at large about the student work. The best results are obtained when students are used as speakers. The liveliest meeting ever held in a provincial synod was that in the Synod of the Southwest two years ago when Mr. Masterson appeared with a student from Rice Institute and a student from the University of Texas, and let each of them tell the story of what they were doing and lay their requests before the Synod (p. 124). This appeal accomplished far more than anything that a secretary might have said about the college work of the Presiding Bishop and Council. Students speak at some diocesan conventions and meetings of the Woman's Auxiliary. This is regularly the case with the girls from Florida State College for Women, who report annually on their own Church work to the diocesan Woman's Auxiliary meeting.

We have been developing a plan for two years now for students to speak at Christmas time in their home churches about their religious work in college. The plan has been very successful, to judge from the reports we have been able to procure. I place in the hands of the college pastors printed testimonials as to how students have done the previous year,

the college pastor then writes to the home rectors of those students who will, he is sure, speak well, asking for ten minutes of the time of the giving out of notices on the first (or the second) Sunday after Christmas, in which the students can tell the congregations what is going on in the religious life of the college and place before them the needs of Church student work. This exceedingly simple plan, if carried out on a large scale, is going to inform our Church people of the needs of the college work as nothing else can do. On pp. 195, 209, 214 there are references to the success the Inquirers have had with this plan of student speakers.

For the Christmas season of 1922 the student president of the diocesan student council arranged for speakers from all the colleges in churches in Texas.

X

STUDENT EMPLOYMENT

Every college pastor should examine into the forms, hours and wages for student employment in his college community, and safeguard the Church student who must earn his way through college. He should stir up his congregation to furnish such employment for Church students.

The Church suffers in the eyes of her students by not having a loan fund, as have other communions, to tide the worthy student over difficult periods in his college course.

The summer employment of students should also be a matter of grave concern and active interest on the part of the college pastor.

The Situation as Regards Student Self-help

Word has gone out that students can earn their way through college so easily that no worthy boy or girl need hesitate to start to college without adequate funds. It is questionable how much this should be encouraged in view of what we learn of employment in college towns. So great has been the rush to get a college education in recent years that there generally are not enough jobs to go around, and many of the positions obtained are not fit places or types of work for students. Mr. Masterson brought the matter up at the Hanover meeting as something which should engage the attention of college pastors. Comments from one of his reports are quoted on pp. 214-6. He felt, and convinced the Inquirers, that the employment of students was a matter into which every student pastor should examine and in which he should take a very active part. The minutes of that dis-

cussion are as follows: "The Inquirers felt that many of the jobs of students are prejudicial to morals, e.g., running elevators in apartment houses at night, serving on jazz orchestras at dance halls and road houses, soda fountain work, Sunday work, possibly work in the National Parks in summer, etc. It was also felt that the pay was inadequate and the students were being exploited. The Church should have something to say in a matter which so closely affects her children, and the college pastor should search out and have ready, fit and properly remunerative work. He should also develop a loan fund to help students who have not the time for work or could not stand up under it. The evil is more extensive than among college students only, for high school boys are also working after school hours."

That this is no local problem in Texas can be shown by the fact that at the student conference of the Southern Part of the Province of the Pacific the students debated the matter almost to the exclusion of the topic assigned for one of the regular sessions. At the University of Wyoming in 1920-21 the situation was brought to a climax because a prominent student had to drop out of college on account of lack of support. The students, therefore, organized their own student loan fund to help students in the future, and one of our Churchmen, who had since become a provincial student member of the National Student Council, was the leader in the movement.

Danger of Overwork

As to the dangerous effects of overwork, I would refer the reader to the chapter on "Some Must Work" in Dean Clark's book "Discipline and the Derelict." Through long experience he has come to feel that working one's way through college may ofttimes be done at the expense of

health, and nearly always is at the expense of scholarship. The tales we hear about the student who earns his way through college and leads his classes are exceptions rather than the rule.

Some students who have little money may be in grave need of medical aid, yet are afraid to ask for it, lest it cost too much. The college pastor can often obtain such aid without charge by laying the case before his medical friends (p. 226).

Loan Funds

I have dwelt on this at length because the Episcopal Church is about the only Church which does not have any system of loan funds for students or any adequate scheme of scholarships. Such scholarships as there are, are chiefly for men who are studying for the ministry. The time has come for us to give close attention to this matter and furnish ways by which worthy students can be kept in college, if they are in danger of being obliged to leave because of lack of funds.

XI

WORKING WITH OTHER RELIGIOUS AGENCIES

Cooperative relations with the Christian Associations are necessary to effective Church work on the campus. Without this the Church's appeal is limited and many opportunities for service and natural approaches to the students are closed.

Despite differences of method the college pastor will find that cooperative efforts with other similar workers have a wholesome effect on the college, since it shows a measure of Christian unity, and enables us to make our special contribution to the common cause, and widens our experience by contact with other methods.

In both cases the college pastor must be prepared for misunderstanding and friction and should not allow these to disturb his own patience and charity.

Other Church organizations, e.g., the Brotherhood of St. Andrew and the Girls' Friendly Society, are at work here and there in the college field. They should not expect college students to be enthusiastic about applying parochial programs to college work. The National Student Council invites the aid of these organizations, and is endeavoring to use their chapters or branches as subdivisions of its larger Units, or as agencies for carrying out one or more of the lines of its five-fold program. All college Church life must somehow train workers for these and other parochial societies after graduation.

The Christian Associations

The Young Men's and the Young Women's Christian Associations at one time were the only agencies of religious

activity in the colleges, aside from curriculum Bible study and college chapel, where these existed. Little by little their activities have been shared by the Churches. Three national conferences were held of all parties interested and means of cooperation and delimitation of responsibility determined upon. Among other suggestions, acted upon in some universities, was one to the effect that boards of directors should be made up of persons representing the various Churches most largely represented in the student body. In some places the student pastors of the Churches are on the staff of the Christian Association, notably at Pennsylvania and Cornell. Lately a "Y" commission on "The Approach to the Churches" rendered a report, accepted by the International Convention of YMCA's in Atlantic City, November 14-19, 1922, which states that the problem is too great for any one agency, or of all agencies working separately, and calls for a study of each local situation to see what form of interdenominational organization can be perfected to accomplish the common task.

The Inquirers have worked in close harmony with the Christian Associations where these existed in their colleges. They have, however, said little about the YWCA in their reports and letters.

Mr. Dallas has coached the students who go out to YMCA mission work on Sunday afternoons. He has met with their cabinet, and oftentimes those meetings have taken place in the rectory. Mr. McDowell in the spring of 1921 took charge of the Association in the absence of a secretary. Prior to that he had been the leader of the normal training class for Bible Class leaders and had shared in a quiet campaign to improve the moral standards of the campus. Mr. Masterson offers all the facilities of Autry House to the Association at Rice Institute and teaches a "Y" Bible class.

Mr. Randolph has shared with all the other university pastors and the Association secretary in a carefully made plan of dividing responsibility for certain phases of "a unified religious program" at Ohio State University. Each one is the executive of a department as, for instance, the Methodist student pastor, who oversees "student activities," divided into (1) social first week for freshmen and registration socials, (2) Church receptions, second Friday, (3) student banquet the Friday before Washington's Birthday, (4) student picnics, (5) Church athletics, (6) organization of the presidents of Church societies. Other departments are worked out with equal detail. The Association secretary is executive of one of these departments. Mr. Randolph himself is chairman of the group of executives.

In all matters of common interest Mr. Harris works with the Cornell University Christian Association. He has an office in Barnes Hall, the Association Building. He has been given oversight of the devotional side of the common work, just as the other university pastors have each some phase of the work as their particular tasks.

Mr. Taylor does not figure in this discussion, for the YMCA does not exist at the University of Maryland and he himself does nearly the same work as a "Y" secretary.

Mr. Burroughs was enthusiastic about cooperation in the early days of his work at Ames. Of late his optimism as to satisfactory cooperation with the YMCA has diminished, but he is continuing to help as in the past.

One difficulty of dealing with the Christian Association, and also with ministerial associations, is the interminable time it takes for committee meetings which often seem to get nowhere. A college pastor, who has his own plan of action clearly defined and is following it persistently, objects to spending so much time in interdenominational work, which

often touches him very little. Many a student becomes interested in the Christian Association work earlier than in the Church work in College, and it behooves us to recognize this fact and help in the spiritual development of such students who are Episcopalians. It is a fact worthy of note that the secretaries of the Presiding Bishop and Council of our Church doing student work all began their religious work in college Christian Associations and continued it as secretaries of the International Committee and the National Board before they were called to our own Church's work.

The ways in which we have closest contact with the YM and YWCA's are in Bible and discussion classes, in evangelistic campaigns, in meetings of one kind or another, in social service work and in summer student conferences. All of these have had mention in this book.

Ministerial Associations

There is so much of common interest in college religious work that even if the ministers did not come together around the Christian Association, they would inevitably have some consulting body of their own. This is the situation at the University of Maryland where there is no YMCA. Our university pastor is the executive secretary of the Student Pastors' Committee, and has his office in one of the college buildings (p. 205).

Some of the interests in which college pastors of all denominations are apt to share are the "go-to-Church" Sundays, recruiting Church workers, joint campaigns for securing the students' share in the budgets, schools of religion, Sunday school enrollment efforts, and evangelistic campaigns. Our Inquirers have all shared in one form or another of these interdenominational efforts as the quotations in Part II show (pp. 158, 9; 182, 188, 9, 90, 1; 210; 223).

In the course of this work many small frictions occur, and our Church, at times, seems much misunderstood and suspected, but the ends in view are too great for us to let personal feelings interfere. One of the Inquirers brought the matter up at a meeting of the group and said he was inclined to resign from the ministerial association, but the upshot of the discussion, as given in the minutes, was that "while these difficulties were recognized as quite real, the rest of the Inquirers felt that he should cooperate."

We must consider the students themselves in such a case. The issues, whether personal or ecclesiastical, which would keep our clergy out of cooperative work, would be meaningless to them unless they are far better informed than most students are. The result might be an estrangement from our Church work of students who like to do things in an "all-university" manner.

Relation to National Church Societies

The various national Church societies which work with young people have at one time or another organized branches in the colleges. The matter was up for discussion at the Inquirers' Hanover meeting, when Mr. G. Frank Shelby, the general secretary of the Brotherhood of St. Andrew, presented the program of the Brotherhood as it related to college men. At the same time I stated to the Inquirers that arrangements were under discussion with the Girls' Friendly Society by which they could hope to secure the interest of college girls. The summary I attempted to give of the situation is thus recorded in the minutes. "The interest of the Brotherhood of St. Andrew in college work is shared by other national parochial organizations. They all feel they have a claim on the field, chiefly because they hope to secure able parish leaders from the students after graduation, and

hence need to train them in college. But they do not seem to realize that parochial methods and parochial language would miss fire in the college world. College students are bewildered by being handed elaborate parochial programs and told to adapt them to college conditions. When the various organizations perfect adequate college programs, the National Student Council can be counted on to help them apply them. The Council will be glad to assist in any educational scheme which may be developed to train students to take their place in a fully rounded parish life."

Certain difficulties in dealing with the national parochial organizations were mentioned. Very few of the national leaders are themselves college trained men and women, and they do not seem to be able to grasp the peculiar problems of college life, or to sense the desire of college students to have something which is distinctly their own. Another difficulty lies in the fact that their traveling secretaries visit the college branches at times convenient to their travel schedules, but which may not in the least suit the college branch, as for instance during examinations. If they have a small meeting, and if the college students do not seem to be able to apply the parochial programs that they suggest and claim they have not time to do the things that are done in parishes, the secretary is apt to report to the home office that the chapter or branch is a failure.

None of these difficulties is insuperable, and the spirit shown by the national officers and secretaries has been most cooperative and sympathetic. One Brotherhood chapter has become in addition a Unit of the National Student Council, as has also one Girls' Friendly Society branch. In several Units the Brotherhood chapter is a subdivision of the general work, serving as a nucleus of the most interested men and proving the source of many suggestions.

The National Student Council

The strength of the National Student Council lies in its minimum program of worship, religious education, Church extension, service and meetings. These are five great lines of activity or regulative principles in student work. They are not arbitrary laws set down to discourage an organization which is just beginning. The National Student Council requires that the Church club or society which applies for recognition as a Unit shall successfully work according to the minimum program for six months before recognition is made complete. The general benefits of the National Student Council, as, for instance, conferences and literature suggesting methods, are not limited to the Units, but are freely extended to all student groups through the clergy who deal with them. That the National Student Council has met the needs of students for guidance in their Church work is shown by its rapid spread. In the four and a half years of its existence organizations in over sixty normal schools, colleges and universities have received recognition as Units, and only three have proved failures. The Council has held four national meetings and six provincial conferences of students. It has published a number of bulletins and reports and circulated many suggestions in mimeographed form. It publishes a Church student newspaper. It has furnished "Church representatives" at the summer student conferences of the YM and YWCA. In the membership of the Council all those in each Province who are engaged in student work are represented by one member for each group, i. e., students, professors, and clergy in college communities. On it are also two bishops and representatives of the Departments of the Presiding Bishop and Council. The Executive Committee repeats this representative character in miniature. Thus it is a democratic, intercollegiate organization able to

speak for the college world and propose methods of work adapted to the campus (pp. 247-9).

The question has arisen why the National Student Council should be separately organized from the young people's societies now coming into existence in our Church. The natural answer is that when the National Student Council was formed, young people's societies were few and far between. But deeper than this is the tendency of our Church student life to follow lines already settled in the college world. Athletics, and fraternal and honorary societies are separate and distinct from the corresponding organizations in the country at large. The cleavage, therefore, in their Church life is no greater and no more disastrous than that in other interests. The discussion of the difficulty of adapting parochial methods to the campus Church life is an illustration of the need of special college Church work. The National Student Council fully recognizes its obligations to the young people's societies and is anxious to be considered a sort of graduate division. The ideal is for the young people's societies to graduate their members into the National Student Council Units, and for these Units to return them to the societies they left, trained for leadership in their former sphere and, in due time, in the older people's organizations of the home church.

XII

SALARY AND RELATED SUBJECTS

The college pastor is entitled to receive a salary commensurate to that of an assistant or associate professor, and in addition should have a rectory (or receive money for rent), his pension premium, and a discretionary fund.

This discretionary fund should be $200 or more per annum (according to the number of Church students) to be used for entertainment of students, for publicity, for stationery, postage, printing, multigraphing, and for travel of himself or students to conferences.

So much of a college pastor's time has to be given to correspondence, that a secretary would set him free for personal work with students, when the number of our Churchmen is large.

Salary

It would be far too intimate a matter to relate in detail how the Inquirers have arrived by experience at the first principle above. They have been good enough to tell me of the cost of living in college towns, and on this the Department of Religious Education has based the gradual increases of its share of their salaries year by year. The dignity of the college pastor's position demands that his scale of living be commensurate with that of the younger professors. The provision by the parish or diocese of a rectory and the pension premium really makes a salary of the grade of an assistant professor equal to that of a professor. This is not paying our college clergy too highly, for who ever heard of a professor having enough to live on? This principle does

not always hold good, for in some sections of the country college professors are manifestly paid so little that the clergy should not be treated similarly.

A serious question arises if the college pastor should on this scale be paid more than the rector in whose parish he is working. There is only one reply, since we believe our contention to be correct, i.e., pay the rector a similar living wage. Obviously he has been receiving too little.

I rejoice to report that at least one bishop has taken this principle very seriously. Bishop Thurston of Oklahoma is convinced that college work plays such an important part in the life of the Church that even in a missionary district the clergy in college towns should be paid what might seem large salaries for the rest of the district. He inquired as to the salaries paid the faculty in each of the three state colleges and gauged the clerical salaries accordingly. Then he furnished the money necessary to rent adequate houses, which sums differed in each town. His last step was to secure the best men available for each of the posts.

This last point is worth noting. An adequate salary enables some men to take up college work who desire to give their lives to it, but who have enough ability to minister to much larger and wealthier congregations than most college towns afford. If our students are to receive proper oversight the dioceses will often need to supplement the salaries paid by the weak college parishes, exactly as they assist missions. College work is just as much the mission of the Church as Church extension, and indeed the Church cannot be extended without leaders, who are to be found chiefly in the colleges.

There are many reasons why the college pastor needs a larger salary than other clergymen in parishes of the same size. Living expenses in college towns are higher than in

towns of the same size elsewhere. This is, of course, not true when colleges are located in large cities. The college pastor needs must maintain a good home, one which will be an example of simple comfort to students who enter it. He must entertain constantly. He must keep his library up-to-date, for he must be abreast of the times in many fields. There are many affairs in college life to which it is incumbent on him to subscribe, if he is to show his interest in the students. A lean purse is soon flat in a college town.

Discretionary Fund

It is very hard for a vestry to see why it should appropriate money for publicity in a college paper, for receptions and "feeds" for students, for printing and mimeographing letters and notices to students, for books for a lending library, or for the traveling expenses of the college pastor or of students to conferences and conventions. Yet it is manifestly unfair to burden the college pastor with items of expense which never fall on the rector of the usual parish. When a vestry sees the situation as a whole, they will often appropriate a considerable discretionary fund, while if the requests came constantly for picayune sums they would probably be simply irritated. The vestry at Ann Arbor, Mich., is leading the way in this regard. When calling their new rector recently they offered him a good discretionary fund in addition to his salary.

However, the most usual source of such assistance is the diocesan board of religious education or of missions, which then appropriates discretionary funds for all the college clergy in the diocese. On the whole this method is the best, for it emphasizes the diocesan aspect of the problem, and develops a common policy, instead of one college pastor receiving more aid proportionately than another.

The Inquirers are on sure ground in their recommendations about a discretionary fund, for they have been experimenting with the sum of $200 each, and reporting on its use. We know now that it is too little for work in the larger institutions. Take the University of California as an example. Two hundred dollars is about eighteen cents per Episcopalian in the student body. A study of the ways in which the money is used yields the following results.

Percentages of $200 per Annum	Ames	Auburn	Cornell	Dartmouth	Maryland	Ohio State	Rice
Entertainment:							
Private	20	30	10	40	18		
Socials, receptions, etc	5	5	17			15	
Publicity	5	17	41			15	15
Printing, stationery, postage, etc	20		22	10	15	14	15
Secretary				50			
Books	5	3					
Equipping student center	30				67		
Travel of the Inquirer or students		45					50
Interdenominational work at the college	4					2	
Conference of college Church workers of state						51	20
Miscellaneous	11		10			3	

In the above it appears that the three constants for each Inquirer are entertainment of students in one form or another, publicity, and printing, postage, and stationery. These are not items chargeable to the rector of an ordinary parish, save possibly private entertainment, and in this case he would not need to do as much as a college pastor. As Mr. Master-

son's budget for Autry House is over $15,000 per annum (pp. 227, 8), he has used his discretionary fund chiefly in diocesan and provincial work.

In several cases the diocesan boards have assumed this fund. Thus from the diocese of Central New York $300 goes to the college pastor at Cornell, and a like sum from the Phillips Foundation, which has assumed financial responsibility for the work of the University of Maryland, goes to the college pastor there. In Massachusetts $200 is given to the rector at Wellesley. So, too, in Iowa for the work at Iowa State University.

Secretarial Assistance

It is very easy for a student pastor to become lost in his own machinery. Some machinery is necessary, such as a card index and record of the Church students, the oversight of student committees on all sorts of activities, the sending out of form letters, the details of management of a club house or guild hall, if there is one, etc. But above all his correspondence is heavy. We are gradually but surely establishing the custom of rectors reporting their students to the college clergy, and these letters need replies when the student has been located; often parents have to be written to, and former students followed up. The college pastor should be very careful in passing on the name of students who go from his college to another. Correspondence with the college secretaries of the Department of Religious Education is necessary, especially if there is a Unit of the National Student Council in the college. The need of a secretary depends largely, of course, on the number of Church students. It is not only that fewer students mean less work, but in the smaller colleges life is less distracting and students are more easily found when wanted. A university of six or

seven thousand students is as busy a place as Wall Street. It is the part of wisdom, therefore, to give the student pastor clerical aid. Often all that is necessary is a few hours a day of the time of a student earning his or her way through college, but the letters that come to my office often show this not to be first class work.

Student Assistants

There is a form of aid with which none of the Inquirers has experimented, so I must go afield to secure my illustration. There is no college pastor, properly speaking, of our Church at Syracuse University, and the rectors of Grace and St. Paul's Churches do what they can in the midst of their busy life to meet students and offer the hospitality of their parish houses to our Church club. Dr. H. H. Hadley of St. Paul's, in the session of 1921-22, offered two student scholarships, for a man and a woman, to visit among the students, notify them of Church events, help in the Episcopalian Club, and generally be his liaison officers. The woman student assistant has written so full a report of her manifold activities that I give it in full on pp. 240, 1, as one of the best things which has recently been done in student work. The mistake made in Syracuse was that neither of these student assistants had an authoritative place in the Episcopalian Club. They were simply members. They should have been on the Executive Committee, if such an arrangement were possible.

We advocate this arrangement in many colleges where the number of women students is considerable, as at normal schools. But we do not advocate it as a desirable or workable method in the larger women's colleges, or in the great state universities, where there is needed a full time woman worker, herself a college graduate, if possible trained in religious

education. Miss Agnes M. Hall, the Department of Religious Education's Secretary for work among women students, aims to place such women in the field as rapidly as possible. Their relationships to the college clergy are discussed above (pp. 107-110).

XIII

ADVICE TO NEW WORKERS

At the first meeting of the Student Inquirers in Des Moines, Iowa, when they numbered only three, there were drawn up four principles to guide a new worker in entering on his work. These were based upon the experience which the Inquirers had had in beginning their work and were prompted by the desire to see workers in the future spared blunders. The four points of advice are as follows:

1. If the worker bears any relation to the town or city clergyman who had been doing the work prior to his coming, he should inquire of the clergyman very fully as to his previous methods of work, lest this clergyman, in the natural desire to give the new man full freedom in the work should withhold information concerning his previous activities.

2. He should ascertain which professors have shared in the work in the past and should confer fully with them concerning his plans.

3. He should not wait for the YM and YWCA secretaries to take the initiative in establishing personal relations, but should endeavor to meet them and get their points of view on student work as soon as possible.

4. If there is a Church student organization in existence at the institution, he should ascertain what plans the students themselves have formed, lest he seem to override their initiative by proceeding in his own way. This is especially true if the organization is a Unit of the National Student Council. (The previous work of that Unit will be thought by the students themselves to have had the approval of the Council.)

XIV

GENERAL RELATIONSHIPS OF THE INQUIRERS

The Inquirers can be of larger usefulness if connected with the student work of provincial boards of religious education (when effectively organized), than if their energy and time for work outside their local constituency is used in diocesan boards for the parochial matters which are the chief concern of such diocesan boards.

Men who have made the success in college work that the Inquirers have made are bound to be recognized as authorities, and their advice sought by many people. Already this is proving the case. Several Inquirers are taking active part in their diocesan boards of religious education, and one serves on the boards of education of two dioceses. Three are on provincial boards of religious education. Four have addressed provincial synods on college work.

In the original plans of the Department of Religious Education the Inquirers were thought of as related to neighboring colleges according to convenience of travel. Thus in plotting the country for this work twelve centers were chosen to give as much variety as possible along the following lines: relation to the local parish, type of institution, size of the student body, and size of the surrounding population and its nature, rural or urban. In the development of the work we found that we probably could not establish twelve "inquiry stations" because of the cost involved in the travel necessary to bring the men together, and for reasons connected with the Department's budget. Therefore the plan was changed in such a way as to place one Inquirer in each

Province. One provincial duty has been accepted by them, namely, acting as registrars of students desiring to enter Church work on graduation. The provincial boards of education have begun to discover in the Inquirers a most fruitful source of suggestion and information. The time is not far distant, it is hoped, when provincial boards will associate the Inquirers with them *ex-officio*.

This is the most natural development, for in this way they could serve the largest possible territory with the least expenditure of time outside of their own local field. The college and university work looms large before the provincial boards and nearly all of them have school and college committees in which the Inquirer would be a great help. Diocesan boards of religious education are much more concerned with parochial problems, such as the Church school, week day activities of the children, young people's societies, adult education, etc., on which the Inquirer is not an authority. It is true that nearly all dioceses have several colleges and universities, but the work in these does not monopolize their attention. In his own diocese the Inquirer naturally can speak for the institution which is his field, but he cannot serve so intimately all the other dioceses in the Province. Consequently it seems the point of wisdom to advise our religious education authorities to use him where he will reach the largest number of dioceses, namely, in the provincial board of education.

So far the Inquirers' visits to other colleges have been of the nature of friendly calls of inquiry to extend their own knowledge and experience. Now, however, that this report has been published more or less establishing a technique of work, it would be natural for the clergy in college communities to want them to advise and help. They can

represent in the fullest way the Department of Religious Education, in which they have served for three years, and, if the suggestions above are carried out, represent the provincial board of religious education as well. A new sphere of work is opening up to the Inquirers, in so far as they have time, i.e., college visitation, provincial synods, provincial student conferences (in term time) and the student section of Church schools (in the summer time).

The Inquirers have represented the Department of Religious Education in several other ways. The YMCA determines its policies in what are known as field councils of students. Often the Churches are asked to send representatives. I could not possibly attend all of these, and it has been my custom to ask the Inquirer whose province most nearly coincides with the YMCA field lines to meet with the field council in my stead and to speak for our Church. They have sent me full and helpful reports (pp. 158; 191, 2).

The Inquirers have gone to synods for the Department to explain our plans and to discuss methods of work. In this manner we have in recent years presented college work to the First, Second, Fourth, and Seventh Provincial Synods, while I was fortunate enough to appear before that of the Sixth Province. Mr. McDowell's report on what happened at the Synod of Sewanee (pp. 156, 7) is most illuminating and shows conclusively how the Inquirer can serve the Department. Mr. Masterson took two students to share his time at the Synod of the Southwest, and I have elsewhere described the effect of their presence and talks (p. 123).

The Inquirers have visited other colleges at my suggestion and in my stead. This is in addition to visits which they paid according to their own desires to learn of successful methods in use elsewhere. Thus Mr. Burroughs has been our "church representative" in evangelistic campaigns

in other colleges than his own; Mr. McDowell has visited several colleges to organize the student work; Mr. Masterson made quite an extensive tour of the state colleges and universities of the Southwest and his work in his own diocese is described on pp. 231-3; Mr. Taylor has stimulated the work in other colleges of Maryland and will soon go further afield; and Mr. Randolph has used his energy, not in visitation, but in inviting the student workers of the state to meet in annual conference. There has been little need for Mr. Dallas to do much visitation, for the Executive Secretary of the Province of New England has given most of his time to the college work.

Some of the Inquirers have written articles on student work for the Church papers and frequently news items about their work or visits have appeared.

A bishop wrote to me to say that generally reports were too impersonal for him to be able to visualize just how a college pastor spent his day and thus to advise the man he hoped to put at work in the largest university in his diocese. The descriptions of an average day's work which the Inquirers furnished me in response to this request made a most illuminating document and fully answered the bishop's question. Several of these descriptions have been in Part II (pp. 173, 8, 210).

The influence of the Inquirers is bound to increase as their work becomes better known. The longer they stay in the student field the more useful they will become. It is hoped that this report, which records three years of faithful and efficient service, will lead many on whom the responsibility for student work has fallen to invite the aid of the Inquirers in the solution of their common problems. It is confidently expected that the principles established in this report will be of assistance to the more than three hundred

clergy in college communities, of whom the Inquirers are but a cross section. The reader who advances further in these pages and reads the words of the men themselves quoted from letters and reports, must realize that the descriptions are typical of what goes on in scores of other colleges and universities. The Inquirers were not men specially trained for this task, nor was money poured out lavishly to aid them in their work. They are clergymen of the usual training and experience, and all the money they have used has "come hard" and none of it from the national Church, save slight assistance where the diocese could not do the work unaided. What they have done others can and are doing all the time. Their achievements, therefore, are normal, not exceptional.

PART TWO

QUOTATIONS FROM LETTERS AND REPORTS OF THE INQUIRERS AND OTHERS

ALABAMA POLYTECHNIC INSTITUTE

REV. WILLIAM G. MCDOWELL, JR.

Post-War Conditions as Affecting Morale, the Honor System and Vocation

No one has given a better picture than Mr. McDowell of the results of the ebb of war meeting the tide of students flowing in overwhelming numbers to the colleges today.

The Alabama Polytechnic Institute, with a registration for the session 1919-1920 of 1,273 students, is located in the village of Auburn, with a population of 2,000, one-third of which is negro.

Before the Great War its 700 students lived in the homes of the people, and a fine and friendly spirit reigned; now the big attendance overcrowds all accommodations, and the relation has changed from a personal to a business interest, with consequent lowering of tone. We have here three problems. The first is:

(1) How to counteract those conditions under which students live and study that lead them away from the Church and Christian living. Being crowded together, they have no privacy for devotions. Lack of recreation makes for gambling and vice. Lack of proper feminine society makes for coarseness and profanity. Lack of proper places to congregate makes for groups given to vulgarity and criticism and the propaganda accompanying low ideals. Because the only rules not enforced are those of chapel and church attendance, it lowers the worth of worship in the eyes of the student body and makes them think attendance on worship an outworn custom. As this is strictly a scientific school there is no place for "humanities" or ethical and religious studies; thus the whole atmosphere is materialistic and the education one-sided. Fraternities sleep late on Sunday mornings, and hold their meetings Sunday nights. Many spend week-ends away, and those who have cars joy-ride on Sunday. Since the War, student ethics and student honor have shown a decidedly lower standard. The YMCA has not the influence it once had, and the war time prejudice of the soldier against it has been brought back into the college. The town girls have been demoralized and do not hold the

boys to a high standard of manners or morals. The after-the-war relaxing from high standards of thinking and acting has struck the student body as it has everyone else, with a constant lowering of tone and less resistance to demoralizing influences. Over against this dark side is set the constant betterment of all these conditions as the session progressed, due largely to the cooperation of the forces for righteousness in measures to meet the emergency. The Inquirer necessarily had a large hand in rallying these forces and making the power of a wholesome public opinion felt; which brings us to the next problem, which is:

(2) How to raise the standard of student ethics to the level of Christ's teaching. Student honor, once very strict here, has degenerated very much. This is due to conscientiousness in work having been replaced by the idea of "anything to get by." The standard has become a strictly pagan one of what is allowable and what is not allowable, instead of a matter of right or wrong. The ethics of the campus is governed by public opinion, which at present is at a very low ebb, instead of by the fear of God. What a fellow can get away with is all right, what he can't get away with is wrong. To meet this the Inquirer joined with the YMCA Secretary to institute a quiet but effective campaign to bring the honor system back into working order, with fine results; also "Student Standards of Action," a text-book of the YMCA, was extensively taught, the Inquirer teaching it to group leaders and friendship circles and thus preparing them to lead the movement within the student body to a higher ethical plane. The men of high ideals and clean life were thus united to form a wholesome public opinion and helped to withstand the deteriorating effect of their environment. The third problem is:

(3) How to present the altruistic callings and ideals of service for Christ and His Church. Public references and sermons on the ministry, missions, social service and the like have some effect, but their influence dies unless backed by personal work on those who should be giving it consideration. One must know the boys well and have their confidence, so that some day when the God-given opportunity comes and the boy is ready to take one into his confidence as to his plans for life-work, the right word can be spoken for the call of God to service. The Inquirer has had few such talks so far, but he is preparing the way with many a boy who will be willing to open up his heart when the time comes. This college draws largely from

the rural sections, whence still come the bulk of the ministry; the Inquirer expects for this reason to make this a recruiting station for that calling. In his opinion, this is one of the chief duties of a college pastor.

Football Interruptions

The following Fall Mr. McDowell's chief trouble was with the absorption of the students in athletics.

The Unit has held together very well under very trying circumstances. The boys have developed a wild mania this year to go to all the football games—most of ours have to be played away from home for reasons financial, and that means that they do not return till Sunday night. For the last six weeks only one normal Sunday has been ours; four football games and the burning of a college building having broken up the rest. But the most of our Unit have stuck by us and carried on notwithstanding. We are registering a distinct advance over last Fall.

The Nation-Wide Campaign on a Campus

Mr. McDowell has stressed service in his campaigns.

Our Nation-Wide Campaign work was interfered with by the most terrible rain storm and flood that was ever recorded here, but on December 7th six men pledged themselves to do the kind of work that the National Student Council and the Brotherhood of St. Andrew require, and I am expecting four others to join them.

Loyalty of Students

Two years in succession Mr. McDowell speaks most gratefully of the loyalty of his students.

They did everything that the Inquirer asked of them cheerfully and faithfully; their loyalty and zeal made working with them a pleasure; and the intimate personal relationships thus formed make the work of the session a sweet and blessed memory. At the time of the Nation-Wide Campaign, all the class pledged personal service and contributions.

Little has been said of the activities of the Unit because there was no very notable work done by them; they were very faithful, did

whatever I called on them for, got the students out to church and communion, and gave me a solid and hearty backing that was very gratifying. This was particularly noteworthy when I was sick. The few social affairs of the year were very enjoyable, but we found it exceedingly difficult to find time for them in the multiplicity of college organizations and their functions. The Unit has good officers for next year, has laid out its plans, and is ready for work with the opening of the session.

What a Bishop can do on a Campus

At one of their meetings the Inquirers agreed to attempt with some of our own "big" men what other Churches would call a "campaign." How Mr. McDowell succeeded is shown in a special report which he rendered:

Bishop Mikell came to Auburn Friday, Dec. 2, 1921, and was entertained at the rectory, where he met the St. Paul's Club for an hour that night. Saturday morning he addressed the College Assembly by invitation of the president. That afternoon he met the officers of the YMCA Friendship Council and held a conference on life-work. Sunday morning he spoke for thirty minutes before the united Bible classes of the college, over 300 being present. At the morning service he preached for me, and that night all the town churches united in a service at the college chapel, where a large audience composed largely of students heard him in his final appeal.

The main theme that I set for him was "Life Service through the Church." He made strong and personal application of the theme each time, in a fresh and vigorous way. He not only presented the call to the ministry and mission work, but he pointed out the duty of each one to serve the Church with a large portion of service and time, wherever one's lot might be cast. For instance, Sunday morning he stressed religious work as the supreme adventure of life, the real romance of existence. Sunday night the most notable part of his appeal was a plea for high-mindedness as one of the greatest services the Church could render to the age.

Bishop Mikell made a profound impression that will not soon pass away. His addresses were of a very high order: apparently spontaneous, but beautifully phrased and abounding in apt but unusual illustration. He held the rapt attention of each group he addressed,

and the consensus of opinion was that Auburn has not had so finished and impressive a speaker in many a day. But equally winning was his personality. He charmed all with whom he came in contact. He abounds in good stories, and the students like to gather around him. He went to his own fraternity house, and was Saturday night guest of honor at a fraternity "feed" given by the Sigma Nu, attended by about 250. He had a great chance at the student body and undoubtedly "made good." It is too soon to see the fruits of his visit, but I am expecting something substantial.

A notable feature of his visit was the way in which the college authorities, the YMCA, and the local churches all cooperated with me to give him the largest possible hearing. It was a real event in the life of the college and town.

I think too that the Bishop was glad that he had come, and that he went away impressed with the type of work he found the Nation-Wide Campaign attempting to do.

Work with New Students

In the busy rush of the opening of college few of the Inquirers have found time to write of their work with new students. The following from Mr. McDowell is therefore most helpful, and contains a new idea.

Enclosed is a report from the publicity man of our Unit, nothing very notable, but it tells that we are functioning normally. The first item is, however, new to our Unit and may be interesting to others. It came as a suggestion from one of the old students who had noticed that last year some of the freshmen were shy about coming to our first student reception. He suggested that every Church freshman be visited by an upper classman who would invite him personally to go with him to the rectory and introduce him. As a result, nearly all our freshmen were brought around on a given night to the rectory by the most active members of the Unit, and we served light refreshments and made ourselves as agreeable as we could. Some had come under apprehension that a new form of hazing was being tried on them, but all had such a good time that I think every one of them came back next week when invited to the reception given by the congregation. After this we'll always have the informal one first.

Student Speakers

Mr. McDowell undertook to carry out the plan of students speaking at their home churches during the Christmas holidays about the work the Church was doing in their own college. He wrote:

That is a fine idea about having the boys talk about the student work when they go home. My trouble is that some of my most interested workers can't talk well enough before a congregation to do the work justice. I'll get our president to speak in Demopolis, and will write at once to his rector to arrange for it. Also I'll write to Mr. ——— in Huntsville and have him give a bit of time to his three boys who could say something worth while. I shall ask two others who belong to small country congregations if they will try it, and write to their rectors accordingly.

Rev. William D. Bratton wrote of the address at Trinity Church, Demopolis, Ala., "This is to thank you for your suggestion in regard to ———'s addressing the congregation here. I was glad to follow it out, and he gave us a very interesting account of the work. The parish felt a pride, too, in having him do it. With ——— and Prof. ——— both so active, Trinity feels very intimately connected with the work at Auburn."

The Inquirer at a Synod

The following vivid description of the presentation of student work at a synod shows the value of having the Inquirers attend these and other official Church gatherings.

I was quartered with Mr. ——— and found him a most charming fellow. He said nothing about his change of plans for the presentation of student work, but I soon found out why. . . . . They had elaborate plans for placing their work before the Synod, but found it wise to change and go slow. . . . . As things turned out, they managed to swing most of their force right behind the student work, so that it became the educational feature of the Synod. How this happened I'll now proceed to tell.

On the first day of Synod Dr. Gardner and I were invited to sit with the Commission on Religious Education. I must thank ——— for a very tactful introduction of my mission and getting

them to indorse my having ten minutes of the Commission's time allotted them by the program committee, in order that I might bring the student work before the Synod on Thursday morning. Dr. Gardner also evidently had my mission in mind, for he improved every opening to bring it back to their attention. But Mr. ———, who had just gone to Nashville, was the man who turned the tide for us. Apparently apropos of nothing, he suddenly made a speech before the Commission in which he said that since going to Nashville he had become convinced our most important and most neglected educational problem was work for college students; that he was so much impressed that he was hunting for a curate who could do that work; and he moved that if the Synod would furnish the means, their field secretary be instructed to devote the greater portion of his time this year to the student work. That gave Dr. Gardner and me a chance to talk; the motion was unanimously carried, and was afterward approved by the Synod, in that they appropriated the money asked by the Commission to enable Mr. ——— to travel. . . . .

I found many old friends as delegates to the Synod, and many more whom I recognized as Virginia Seminary men: that gave me the chance to talk to many about student work before we had our session on religious education. I got lots of first-hand information on several colleges and our work or lack of work there. Incidentally I found out what was the matter at several of our most important schools, which I'll make the subject of a separate report. But the big time was on Thursday morning. We carefully prepared the program so student work would have a good chance, and talked over the points to be presented. ———'s advice was to hold back some of the best points and merely refer to them to excite further interest. So I closed right in the midst of a statement which seemed to be exciting their interest and said I wished I had time to tell them more. That seemed to produce the right effect, for I was afterward almost overrun by bishops and delegates who wanted to talk more with me about the student problem, and about twenty of them have asked me to correspond with them about the subject.

Relations with the YMCA

In the spring of 1921 Mr. McDowell took charge of the YMCA work at the Alabama Polytechnic Institute in the absence of a secretary.

The following were the special objectives of my temporary service: To arrange for the annual evangelistic campaign, to work up the delegation to the Blue Ridge summer student conference, to consult with college authorities on all matters affecting the moral and religious welfare of the student body as a whole. I set the following as the conditions under which I would undertake the work: Mondays to be given to the YMCA office, none of the above objects to interfere with my own church work, sufficient money to be placed at my disposal to carry out these objects, and free access at all times to college authorities concerning student matters. All this proved of inestimable value in my own student work.

Church Speakers at a Summer Student Conference

Mr. McDowell represented Mr. Micou at the meeting of the Field Council of Southern Student YMCA's, December, 1920. He described the field council, spoke of the discussion of evangelistic campaigns, and reported at length on the shaping up of the summer conference, which report we here quote. This corresponds to Mr. Burroughs' plea that our strong speakers should be willing to go to the summer student conferences.

The Field Council is a new thing in YMCA work. It reminded me in many ways of our National Student Council at Chicago last May. It was composed of international and state student secretaries, the college secretary from each state, two students from each state, chairmen of state student committees, and visitors from the Churches, Student Volunteer Movement, etc. As a matter of fact, the students outnumbered the others put together, and as in our case, contributed the fresh and vital element to it. . . . .

The next day was largely given to a discussion of the next summer conference at Blue Ridge. I really wanted to get into this and give my views and observations, but they were so radically at variance with what others were wedded to, i.e., the YMCA methods that have become a tradition there, that I kept quiet except when called on. I enclose papers which will give you an idea of what is proposed. The only notable departures from previous years are: Adopting "Sunny" Elliot's method of Bible study and undertaking to train all the leaders as he did at Lake Forest; instead of having a new plat-

form speaker each day, get one big man and let him run a series for about a week, supplemented by faculty men when necessary. The YMCA conferences have a certain set of idols; first, national idols like Speer, Fosdick, Coffin, men that every summer conference fights to have first right to; then local idols, men who have made a hit at some conference and they want them back, like Poteat, Mims, Horne, at Blue Ridge; then lesser idols, men who have made themselves useful, largely secretaries, in leading classes and instructing in YMCA methods and running athletics, music, etc.

Now there has not been any definite shelving of capable Episcopalians; in fact they would like a few who can fit in with their conception of how things should be; but Episcopalians who have shown an adaptable spirit are rare in comparison with others; our men have not rushed in and taken off their coats and made the thing go, so they don't think of them when they are picking the men to make next year's conference succeed. Also at the time when the little inner circle meet to talk it over—which is the day after the conference breaks up—there is no one there who knows our specialists in religious work, while Methodists, Baptists and Presbyterians are there who know their own best men and suggest them for vacancies. If I go next summer, I'll stay over just for the purpose of attending that gathering and suggest a few names. I was ashamed to speak out in meeting and ask for the inclusion of some Episcopalians, when no one had mentioned the religious affiliation of anyone whose name was brought up; and I could hardly say anything more when I had both offered in person and by letter to give the names of suitable persons. I now understand their embarrassment; all the places were filled the day after the last summer conference, and there are no places to fill unless someone drops out unexpectedly. So I now have no feelings on the matter; I am just a bit wiser and will know how next time.

How the Campaign Was Conducted for a Building

When it became imperative that Auburn must have a new church and parish house, the first step was to make the diocese realize the necessity too. The Alabama Polytechnic Institute, affectionately known through the South as "Auburn," has a deep hold on the imagination of the people of Alabama, though the state has made only a meager provision for the school and it has had to struggle

to fame under great handicaps. About the same treatment has been accorded the churches there in the past. Our church at Auburn was theoretically the "pet" of the diocese, but now Auburn needed good will translated into terms of cash. How was it to be done?

First, the needs of the present and the growth of the future were presented to the best architect obtainable, who made a careful study on the spot and embodied this in a building that spoke its own message. A perspective in colors and the plans of the proposed church and parish house were exhibited in the lobby at the next diocesan council, with the minister in charge and two faculty Churchmen from the congregation always present to answer all questions. The bishop had given a place on the program for the presentation of the college work, and the second day the rector of the largest church in the diocese made an impassioned plea that the diocese make this plan a reality. A resolution carefully prepared beforehand was offered and unanimously passed, authorizing the minister in charge to associate with himself such persons as he might choose for raising the sum necessary for this plant. So much for the first step.

Next, suitable persons to act as a committee under the above resolution were sought; result, each one was interested and sympathetic but had too many troubles of his own to add to them this burden. A year was spent in cultivating the field and finding out who was going to work at the job. This turned out to be mainly a group of laymen, none of them alumni, who adopted the project as their own and decided to make it their church project for a year. At a laymen's meeting at the next diocesan council it was proposed to get pledges from every parish and mission to help in the work; those present in friendly rivalry made a very substantial beginning, and the Laymen's Church Extension Organization of the diocese undertook its collection. Thus a start was made to get the money.

Third, this matter of pledges opened the door of every church for a frank presentation of the cause of Auburn. Rectors welcomed aid in helping them raise a sum pledged by their laymen. So Lent was chosen as a time when all the congregations could be reached on consecutive days so that no time was lost. With few exceptions, the presentation was made on a week day. The minister in charge went over a large part of the diocese, and a number of well informed laymen likewise visited towns other than their own. The whole diocese was well informed as to the needs.

The technique of the visit was as follows: An itinerary of the diocese was made out, and the rectors were all written to with a tactful offer of a certain date. The time and manner of service was left to them. They were asked to tell the congregation on the Sunday preceding the visit that "The Church's Work at Auburn" would be presented by ——— at such a time; that it was for information only, and *no offering or pledges would be taken at the service.* Generally the service would be in the afternoon or night. The speaker would arrive in the morning, go fully over the work at Auburn with the rector, lay plans for the service so that he would have 45 minutes after a very brief service in which to develop his message, and then ask to meet the influential persons in the congregation. A few minutes' conversation with them in person or over the phone would get them pledged to attend and work for a good attendance at the service. Members of the Laymen's Church Extension Organization and the Woman's Auxiliary of the parish would already have been at work to get out a full attendance. Lots of clever advertising locally was done; often a luncheon was given with those invited whom it was intended to interest, and more often the visitor was invited to address one of the luncheon clubs, such as Rotary and Kiwanis. It was made plain that anyone who came would be interested, and frequently large numbers of outside people were present. Particularly was an effort made to reach the Auburn alumni in town, regardless of church affiliation. In most cases a full church resulted.

As promised there was no mention of money, except to express appreciation for the pledge already made. The talk was carefully worded. Beginning with a brief resumé of the importance of religious work in colleges at the present time, and including a mention of all the places in the diocese where we were or ought to be doing such work, Auburn was introduced as an illustration of the present day college with its spiritual needs in a day of great transition. The work of other churches in Auburn was mentioned, and the strong points of each praised. The physical plant of each was described, student activities listed, and a pat on the back given. Then by way of contrast, the Church's vision of college work, our plans for handling student problems, our great adaptability to meeting the needs of modern college life were given, all vastly ahead of the modest work others were doing or dreaming; and then a description

of our impossible situation when we attempted to carry out our program, and what a new church and parish house would mean. The whole was interspersed with all the local color and human interest stories possible, and an unblushing use made of all the tricks rhetorical and psychological that the speaker knew.

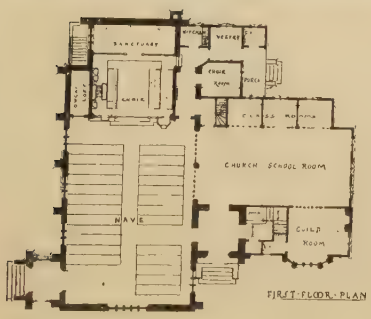
The point of the whole affair was reached when we asked the vestry and all others who might be interested to meet the speaker after service. There the actual situation was discussed informally, the money side spoken of, the plans laid for a thorough canvass and follow-up after the speaker's departure. The whole machinery of it was organized, and we then knew what to expect. Generally it was then that persons of means sought an interview and promised substantial sums or sought dates for interviews.

Printed matter was used as follows: An attractive folder with a cut of the church plant and floor plans was first used at the laymen's meeting where the pledges were made. Very little descriptive matter was on it. Another folder was designed for the parochial visit; it had a cut of the church, and on the inside was an outline of the speech that was given, with a few illustrative sentences. This was placed by ushers in the hands of everyone as they left the church, and served to remind them of what they had heard and helped them to tell it at home to others.

The laymen followed up, and the whole dependence was put on them and not a burden thrown on the rector; hence many rectors gladly pitched in and worked with their laymen, but no rector threw cold water because he was afraid it meant more work for him. In the main, the laymen were very effective, and we have actually gotten nearly twice what was originally pledged. The Laymen's Church Extension Organization did the writing and are supervising the collections.

Lastly, bids were asked for, and the contract awarded.

The result of this method is a diocese well educated in the value of religious education in colleges, a people interested in that work, money collected as nearly painlessly as possible, and the future of the work at Auburn assured by the strong interest aroused. Besides, more Church students will go there because of the advertising, the college authorities were pleased by favorable mention, and other churches have been spurred to enlarge their activities among their own students.



The church school room is separated from the nave of the church, from the class rooms, and from the guild room by rolling partitions.

Fireplaces are features of both the guild room downstairs and of the recreation room upstairs.

COMBINED CHURCH AND PARISH HOUSE

To be erected at Auburn, Alabama, the seat of the Alabama Polytechnic Institute. The description of the methods used in securing the funds for the building is one of the best contributions of the Inquirers.

Our University Pastor's Residence at Cornell University

Much of the money for the purchase of this building was contributed by the parents of students who realized what the influence of a Christian home could be in the lives of their young people.

CORNELL UNIVERSITY

REV. CYRIL HARRIS

Communion Services

In his report of 1919-20 Mr. Harris wrote as follows of his student communion service:

After careful observation at other universities, and here, a new departure was made in the provision of a Holy Communion service solely for students at the parish church at 9 a. m. every Sunday in the college year, followed by a simple breakfast in the parish rooms. Familiar hymns are sung, and a brief, informal address is made. One feels that here is the living heart of the whole work. From the group that frequents the altar has been gathered a strong and purposeful circle of young men and women to carry on the work next year. Practically everyone stays for the breakfasts, which are delightful occasions, and of real help in establishing the fellowship which has been revealed at the altar. The meal is simple—fresh-baked rolls, butter, jam, and coffee.

The following year he reports even more favorably:

The outstanding and most significant aspect of the work at Cornell during the academic year just past has been the continued growth of the 9 a. m. students' communions. These evidently fill a real need in the lives of Episcopalian students, and have passed from the experimental into the permanent stage. The whole of my work has centered around these services; the group thus formed possesses a real spiritual dynamic. The total number of student communions made during the academic year (October through May) at this 9 a. m. service was 2,032, weekly average about 70. This growth has been entirely unforced; the usual methods of artificial stimulus were not employed. It may be that the coffee and rolls served after the service brought a few, but it is hardly likely that many were induced to get up an hour earlier and walk a mile in the winter for the scanty breakfast we serve. We have been careful not to make this feature seem a bait. It is never advertised and I am sure enters no

one's head as a reason for coming. Thus it may be set down as a conclusion for the year that these services meet some inward need of undergraduates, and that this is the basis of their growth.

The Need of a Residence

Mr. Harris began his work in a small apartment, and out of his experience reported as follows:

The chief and most immediate need is for a suitable and conveniently located house where we can be readily accessible to students, and may offer them the atmosphere and influence of a home, and meet groups for discussion and individuals for conference. At present there is no place for this to be done. My office in Barnes Hall on the Campus is not suitable, for I share it with another university pastor, and it is remotely situated in the building and too small.

In his report a year later Mr. Harris writes:

The purchase of a residence had come to be recognized as the chief unfilled need of the work, and an effort was made during the winter by a group of professors to get the funds necessary to purchase a suitable house. A folder describing the work being done among Episcopalian students was sent with a letter to the parents of all our students; and resulted in gifts of cash amounting to approximately $2,000. This sum, together with the support of the Department of Religious Education of the Presiding Bishop and Council and of the Diocese of Central New York for the carrying of a mortgage, enabled us to purchase a beautiful and entirely adequate home and grounds near the Campus. Here Mrs. Harris and I entertain numbers of students, both singly and in groups, and furnish them with that touch of home that students find so welcome, and which undergraduate life lacks. It gives also that atmosphere of informality and closeness of touch in which the great questions of life and truth can be approached.

Calling on Students

Mr. Harris believes strongly in the necessity of calling on students:

At the opening of the university in the autumn all new students register on an official blank, giving their Church preference. The

next day these cards reach the university pastors so that one can begin to look up the freshmen. Within three weeks of registering I had called upon each of the new students (207 in number), and those whom I did not find at home I called upon during the next month. In November and December I called upon all students, the freshmen a second time, the upperclassmen for the first time. This round of calls has just been repeated since Easter. The old myth that everyone disappears under the beds and into closets on the approach of the minister appears not to be universally true. There seems to be a fairly large number who find the strain of these calls to be not unbearable. The growing number of friendships that have originated through these calls justifies many times over the climbing of many stairs in the dark.

The student attendance at the eleven o'clock service has markedly increased during the past year. This is to be expected, as a response to the care of the Church in placing a priest among them, whose presence demonstrates to them that the Church does not forget them while they are away from home. As one boy put it, the day he first appeared at church, "You came to see me and I thought I'd come round and see you." Of course one has to interpret this typically oblique remark a bit.

Once a week, or oftener if necessary, I call on our students who are ill in the Infirmary. By leaving a student directory there, marked with red for our own students, I look up those of ours who are there each week, and the head nurse can also see if any of the seriously sick belong to us, and notify me.

Entertaining Students

In addition to the university pastor's residence the parish house is in use by the students:

At the opening of the autumn term an informal reception was given at the parish house to all students of our Church, with especial attention to the newcomers. This was attended by some two hundred undergraduates, and served to introduce them to the parish. Stunts were given by upperclassmen. The refreshments were cider and doughnuts. At intervals of about six weeks during the winter the entertainment committee of students gives informal dances for Church students in the parish house. These dances have been self-supporting,

through the slight tax at the door, and in addition to paying expenses have paid the postage on the monthly letters which I send about. Next year it is planned to make them pay also for the Sunday morning breakfasts.

Organization

Mr. Harris' reasons for not having a formal organization are most important for an understanding of certain difficulties in student work. At the end of the session 1919-20 he wrote:

I have limited organization to a more or less temporary undergraduate committee, men and women, for the doing of the obvious things. Here has developed a splendid group which will make the core of next year's organization. I have the most interesting, and strongest group of students here in this Council of sixteen undergraduates that I have ever seen together for Church purposes. I worked hard and long for it, and dare not crowd them with matters of an organization which is still to them rather far-off and indefinite. Inquiry among the fellows, and my own observations, combine to convince me that a large organization or club, as a St. Paul's Society, is for the present unwise. Many reasons—the scattered activities, crowded schedules, newness of the work, failure of one such club here earlier—make me wary of this just now. My plan is to form a group of about a dozen and bring into it fellows whose hearts are in the work, and who will act for me in an advisory capacity, do the necessary work in serving as chairmen of committees and for specific duties, do personal work, such as calling among the men, stand behind my nine o'clock service, and my Sunday Bible classes for students, and usher at church, etc. Here will be the hot spot in my work with the men; policies and plans will be worked over in our weekly meetings, and carried out by the personnel of this group. A high grade of men only will be taken in. The tone of the group will not allow it to degenerate into a talking society; there will be too many things to do.

Mr. Harris continues in a second report of the same year as follows:

Organization of the work into formal and permanent groups or societies has been kept at the minimum, for there are already too

many competing claims on undergraduates' time, and too many other clubs and societies. Our meetings have been infrequent, and only when some special need arose. My plan has been to watch to see just what is needed, and how best to fill the need, and not to start anything that must soon be abandoned; and to focus upon worship as the chief means of fellowship, and also upon small invited groups about my own dining table. This minimum of organization seems to meet the needs of the situation. When I questioned leading members of our group as to the expediency of forming a men's society, they begged me not to do so, but to continue the informal and voluntary gatherings as heretofore. The women have been organized for some time previously to my coming, and call their group the Abbess Hilda Guild. This Spring the Guild was reorganized on the basis of needs as they have developed. They sent a representative to the conference of the National Student Council in Chicago, and promise to render good service in the future. The men's work is now centered in the Men's Committee, which has promised to do such things as additional calling on the freshmen, managing entertainments, arranging details for the Sunday morning services and breakfasts, calling at the Infirmary, etc. This inner circle is the product of the year's work, and is a great satisfaction to me, in its wholehearted eagerness to serve.

In his 1920-21 report Mr. Harris states:

In the matter of organizations I am more convinced, now at the end of three years, that Cornell is not in need of, nor does it want, organized societies, guilds, committees, or clubs. The life here is over organized already, and the whole student body is overworked, morning, afternoon, and evening. The living accommodations are scattered. The whole tradition is against organized Church activities (none of the other Churches find it easy to maintain a club or society, and one wonders why the attractions they offer in meetings, parties, etc., do not bring more students into membership). Our defunct Huntington Club was quite typical; its one instinct has been to become an independent club without Church affiliation; and it had completely done so, some three or four years ago. Our one organization, the Abbess Hilda Guild, now about five years old, needs continual effort to keep it alive. A very small group of girls keep it going, but others simply are not interested, no matter what attrac-

tions are offered. They do not want to be tied up to an organization. Yet a large group of these same outside girls come regularly to the students' service, do good work in the Sunday school, come to the parties, suppers, etc. One must know Cornell to appreciate all that makes it difficult to maintain those close and more permanent Church ties that count for more in other universities outside the East. So we have to be content to try to meet the needs of individuals according to the situation as we find it. This I believe we are doing. Furthermore, work is being done by the students themselves, and organization is not needed to make it effective. Twice I tried to reintroduce a chapter of the Brotherhood of St. Andrew, but my large men's executive committee could not be made interested in this move, although a number of them had been in chapters at home. The rules and the terminology of the Brotherhood itself were ill-adapted to the needs and uses of students in college.

Pressure of College Work on Students

In the course of explaining why his students could not be represented at a conference, Mr. Harris wrote:

I only see this as a mark of the slight hold of all that represents organized religion upon them, and of the atmosphere of self-reliance and individualism in which they are immersed. But I *do* hold it against the modern system of education which forces students to do so much "piece-work" in classrooms, assigning immense lessons, absorbing all their time, keeping them at a fever heat as to their standing in relation to the final mark. They are being made into machines, bound to this or that immediate end (in this case the professor's mark), and not being taught to see that the true stimulus lies within, and the true values are not material. This university is a big high school, and turns out overgrown children, whose eyes are near-sighted, so that they cannot see the hills. Do you wonder that I am perplexed? I continually come into touch with individuals who are in protest against the system and who want freedom to think and plan and experiment; I encourage their revolt. But most of them climb on the machine again, and delude themselves into thinking they are satisfied. That has lain for long on my heart. It is at the root of the seeming failure of the Church at most universities. That materialistic conception of life which is the impulse

behind it, rather. And it seems to me to be the explanation why there is so slight interest here in this conference.

When I brought up the matter of the conference to my men's group the difficulties were, first, the inability of any of our representative men to get away. It is peculiarly hard for them to cut loose, even if permission were easy to get. Their week-ends are filled with field trips, laboratory, reports, etc. (which form their main excuse, or reason, for not going to Church). Second, they would not take Church funds for the purpose, and had none to use of their own. I must say I admired this in them. The women's group, of which I had more hopes, was equally bound to the wheels of "higher education," and they talked over all possible persons to represent them, and none could go. They have just finished asking their constituency for funds for two objects, and were in the process of undertaking a third (a missionary project), and did not see how they could enlist interest for another.

Letters to Students vs. Brief Addresses

During the first year I tried to answer certain questions about religion by sending out at intervals single multigraphed sheets containing the question and a simple answer. I found an interested response from comparatively a small section of the undergraduates, and some enthusiasm for the method. This section has in effect become the congregation at the 9 a. m. students' communion service each Sunday during the three years of my work at Cornell; I have therefore substituted the spoken word for the written, and have tried each winter to give at least one series of ten-minute addresses on just such questions (and their answers) as are in the minds of students. I find this method by far the more profitable. I gave up the other, not only because I found the oral better, but because I had reason to think that I needed more careful study of the subjects handled, and of the minds that I wished to reach outside the circle of those in the habit of attending church, before doing anything worth while in written form. Thus I would say in summary that while I have given up the first attempt, I have only changed the method for one that is more effective, and by which I hope to reach more effectively and more adequately and more maturely the wider field, comprising the casual, the drifting, the silent, the sceptical, and the seekers, who make up the larger part of an undergraduate body.

Value of Teaching by the College Pastor

Mr. Harris writes as follows after two years of teaching at Cornell University:

Teaching for four hours per week in the Department of English of the University has been a very great help and delight indeed. It has brought me into close and permanent touch with the younger members of the faculty in a way otherwise impossible. It has shown me what the students do and think and are taught. It enables one to get the full flavor of the University, otherwise quite impossible. And, of course, one cannot teach English literature without conveying one's own view of life to one's pupils. It is a good thing for a clergyman whose work lies wholly with students, and who has some subject in which he has something to offer, to teach for a limited number of hours in the University. But he must carefully guard his time and energy for that study and reading in his own work which he would otherwise do. Teaching is not worth while at the sacrifice of the roots of one's profession. One cannot be excellent in two professions at once; one must not try to make teaching anything more than a side issue, and must be ready to drop it if it claims more than a minor share of attention. In universities where it were otherwise impossible to maintain a clergyman on full time, I think the Church would be wise to send young clergy who should teach part time and use this income partly to maintain themselves. This is better than having no one there at all. And it is only a second best in any case.

DARTMOUTH COLLEGE

Rev. John T. Dallas

Opinions About Mr. Dallas

To appreciate Mr. Dallas' methods and personality it is helpful to see what others have written about him, for he has not himself written much about his work.

The official bulletin from Dartmouth College to Alumni Clubs, etc., had this comment, March 3, 1921:

Rev. John Dallas of the Episcopal Church is about as ideal a minister for the College as could be found. His personality and his sermons have brought so many boys to the church that it has been necessary to set up camp chairs in the rear of the church and still some of the boys have to sit on the floor wherever they can find room. His sermons are sincere, frank talks on religion, rather than oratorical flights, and he is making a lasting impression. Moreover, he is such a thoroughly fine fellow to know and have as a friend that his house is always filled with boys dropping in to see him. Ask one of them what he thinks of John Dallas and he'll reply, "The finest gentleman I ever knew," or "He's a regular fellow," or anything else that expresses the best thing they know of.

Rev. Malcolm Taylor, Executive Secretary of the Province, a year later thus described his impressions of Mr. Dallas and his work:

Student Inquirers use different methods in reaching the students with whom they work. It depends largely upon the man. In this respect the work of the Rev. John T. Dallas at Dartmouth College is interesting and unique, for he has developed a method that is peculiarly his own.

Mr. Dallas does not seek out the students; they come to him. He seldom calls except in cases of sickness or other special need. But living as he does, a bachelor in open house, his rooms are full of students from morning to night. The writer sat in his study one

Friday evening from 7:30 until midnight. During that time there were never less than five and sometimes twenty students in the room. Some had dropped in simply for a friendly greeting; others to make appointments for a conference; still others to spend the evening in the interesting conversation and warm good fellowship found wherever Mr. Dallas is present. Nor was this evening exceptional. The same thing occurs day after day and in this personal contact is found the chief source of Mr. Dallas' wonderful influence over the Dartmouth men.

The same fine record of achievement is manifest on Sunday when the church is packed to the doors with Dartmouth students and where it is literally necessary to "go early" every Sunday if one would secure a seat. The service lasts less than an hour. The music is only such as can be participated in by the congregation and the sermon is about twelve minutes long. But there is a deep spirit of reverence and a close attention that makes the service one peculiarly helpful and wisely adapted to the needs of the college men.

The president of the college in speaking to the writer about the work of Mr. Dallas said that his influence was the finest thing that had come into the religious life of the college and that the Episcopal Church could render no greater service to Dartmouth than to keep Mr. Dallas just where he is.

Compulsory Chapel Services

Workers in the eastern part of the United States will be especially interested in the following from one of Mr. Dallas' letters:

"Compulsory chapel in this community does not seem to tend toward religion. Occasionally, when an unusually forceful speaker is present, he will compel the attention of the students, or the President of the college when he addresses them will gain their respectful listening. Otherwise little attention is paid by a large group to anything which may be going on in the pulpit. The attitude of many in the college chapel is a scandal. Newspapers, magazines, books, conversation, laughter, sitting down during the singing of hymns, and sitting up through the prayers are quite often to be observed. Many of the more thoughtful men regret this condition. Some think that the only solution is to do away with compulsory attendance. Others feel that

a strong man constantly at the helm might change the situation. The graduates do not favor giving up compulsory chapel.

Unfaithful Church Students

In this brief remark is given the story of many a college boy who was not properly grounded in religion at home:

Thank you for your note about ————. So far he has not favored us with his presence at any time last year or this. We will try to get in touch with him. I think some folks are ashamed of being connected with any church.

Organization

Mr. Dallas' method of work does not call for an organization of his students. His reasons, however, are quite different from those given by Mr. Harris.

There are less than twenty families in the parish in the town. Some of them are faithful and interested. Between the youthfulness of the students and the small number of actual parishioners, there seems little opportunity to build an organization. At present the job seems to demand the gaining of the good-will and friendliness of both students and townspeople, the preaching of the gospel, the offering of the Sacraments, and the presenting in as many ways as compatible with dignity the fact of the presence of the Church in the community. The whole work is in a very experimental stage.

Calling on Students

The following paragraph is taken from the minutes of a meeting of the Inquirers when each one told of his daily program. It shows that calling on students is not always necessary.

After breakfast and morning devotions, Mr. Dallas attempts to use his mornings for sermon preparation, study and correspondence. He speaks of interruptions of this schedule as being impossible to describe. His rectory is located advantageously to the students and they are dropping in at all times. Students are often in to lunch,

and again at dinner he frequently has student guests. They come to see him a great deal and he makes it a practice never to call on them unless for something special, first because he thinks the students do not want it, and secondly because they might think him policing. He stays around in the rectory for an hour after lunch and finds that the students drop in a great deal at that time. At three o'clock he usually goes to the hospital. Certain afternoons he spends in paying calls all over the valley, because his parish limits are very extensive. About twice a week he invites the freshmen in in groups with a few upper classmen for an informal gathering. He is home nearly every night, putting the limit of time at 11 p. m.; Sundays at midnight. Confirmation classes are held in the late afternoon. The rectory is used a great deal by many organizations for committee meetings, which are generally called at 4 o'clock. He himself is on several committees. He also conducts the normal training class of the YMCA Sunday School teachers who go out to the neighboring villages.

Too Many Speakers Offered

While other college pastors are clamoring for speakers, Mr. Dallas seems to have an embarrassment of riches. He writes:

It would be a pleasure to have ———— in Hanover, and I said so to him last summer. But why all this host of people who want to come to St. Thomas' Church? ————'s friends, Bishop ————'s friends, likewise the friends of one of the men in ————: clergymen offering themselves, all wanting to come here. Perhaps after I have been here for at least a year I shall be glad to ask some men from outside to fit into the program of the parish, but for a little while longer I should prefer to keep things in my own hands.

ST. JOHN'S CHURCH, AMES, IOWA

This stucco building is two miles distant from the State College, which is a great disadvantage in work with the students.

INTERIOR OF THE CHURCH

The tiny building is usually overcrowded. The week-day services and all social events which concern students are held in the combined rectory and student center beside the campus.

THE COMBINED RECTORY AND STUDENT CENTER AT IOWA STATE COLLEGE

With the stone piled up as an earnest of the future. This stone on the plot of Prof. L. H. Pammel, from a quarry on his homestead in Wisconsin, and transported by the vestry to the lot. The Church at large should help this small but enterprising congregation build its place of worship.

IOWA STATE COLLEGE

REV. LEROY S. BURROUGHS

Equipment

Mr. Burroughs works under very difficult physical conditions. What follows is compiled from several letters and reports:

The church, St. John's, is about two miles from the campus and student quarters. It seats about 125 when crowded. It is in good condition. The temporary rectory and student center is just off the campus. The lot is 120 feet by 180 feet. The house is a poorly constructed place, made for a student rooming house, having twelve rooms. The six rooms down stairs have been made comfortable. Four are used by the college pastor, and two are set aside as a "chapel of ease" and a student center. The place is not nearly large enough for any real or effective student work, but it answers excellently as a temporary arrangement. When the parish or the college people give a supper, or any other thing of that nature, a hall must be rented. This has been done several times, but the excessive rates charged for such privileges take all the profits that might otherwise be made. Still there are good reasons for having such gatherings. The chapel has been practically all furnished by the work of the college men and women. A piano was loaned by one of the instructors. Another instructor stained the benches and provided cushions for them. Others made and stained collapsible tables for the suppers. Table cloths were given, curtains, a portable altar, and its furnishings were made by students. This has made the students feel a keen interest in the chapel, for it is theirs. They have gone back to the excellent example set by the mediæval monks who made everything for the services of the Church, and hence felt a much more keen devotion. The craftsman idea is one that we want to maintain in our work in Ames.

May I, without seeming impatient, ask what are the chances of having the ground broken for our new building this spring? We really are dreadfully handicapped at present. We have a group of

young folks who are fairly panting to do something—give plays, have socials, dinners, etc., and they have no place in which to do these things. There are no public halls that we can rent, and we do not like to be constantly renting other church halls. That only emphasizes to our own people who are not as yet heart and soul in the work that we have not good equipment; and it also tells the other Churches that we are working under half steam and cannot, therefore, be very effective.

One realizes how inadequate our rooms here are when he attends a choir practice. Put twenty-four or more young folks into a room for a rehearsal, and at the same time have some others trying to prepare a supper for the group, a supper which must be served in the same room where the rehearsal is going on and which must be finished as soon as possible so that we will not violate the college rules and keep our girls out after seven-thirty, and you can see the difficulty. We rehearse till six, and then there is a grand scramble to clear away the benches, set up the tables, put the table cloths on and place the silver and dishes (which by the way are our own personal ones, augmented by a few from one of the women teachers), and seat our crowd so as to get the supper over and the dishes washed before seven-thirty. Even by throwing the whole house open, as we do, it does not do any more than handle the crowd. They fill the student rooms, our one parlor, our dining room, and penetrate the kitchen. But I realize that we cannot always have all we want. You can rest assured that we will do all in our power to make things go successfully here, with or without equipment; but we will be so very, very happy to be able to have our own rooms for our work in both social and religious fields.

Social Life

In spite of this small space note how much home life Mr. and Mrs. Burroughs furnish to the students:

Mrs. Burroughs and myself invite students and faculty by twos, threes, fours and other small groupings. In this way we get into close personal touch with the men and women of the college. By a careful choosing of the guests, faculty and students can be brought together in a pleasant social way, persons likely to be in line for confirmation can be helped to decide the matter, a genial atmosphere

of friendliness can be established, and many other excellent results can be attained.

Our Sunday afternoons at home are quite successful. We had twelve out the first time and thirty the next. I believe that we will find these "at homes" an excellent way to work and to get people interested in the things they should be interested in.

The main thing we strive for is to make our group one large family—all interested in everything that goes on within the Church. Thus we hope the Church will take its place as the central factor in "every-day student life."

In Lent there are usually about six out at the early communions, and most of them stay to breakfast. This gives us a little chance for friendly sociability. It is at these times that we are able to get close to people. A college crowd is almost impossible to reach through the ordinary channels of calling. I am therefore experimenting in this way and in our choir suppers to see if I can't do the same work with the people who come that I could through calling. Usually the student is busy or at his play. In neither case does he welcome a parochial call from his rector. At least, that seems to be the case in most instances. But at these gatherings in our home we get wonderfully close to our young folks.

At the beginning of the session the students called freely:

The students are coming to see us as they reach Ames. Every day half a dozen or so come to call. I greatly appreciate that, for it makes me feel that they are interested in us as "persons" and not as cogs in the religious machinery of the parish.

There were a great many entertainments for the students:

Besides the weekly Kemper Guild suppers, there were: a "get-acquainted reception" at the beginning of the Fall quarter; a Hallowe'en party; a supper for members of the Kemper Guild served by the Chinese students (and one Japanese student, who—through the work of the rector's wife—was so included in the Chinese group that he was seldom seen with any one else all during his stay in college); a reception given by the ladies of St. John's Guild at the residence of Dr. Pammel (head of the Botany Department); a birthday party given by the Kemper Guild for three of its members who had birthdays within a week and who had all seen three years of

active service in the Church work at Ames; and a big "wind-up picnic" at the end of the Spring quarter; also a farewell party for our former choir mistress who was leaving Ames. Many students and faculty members were entertained—singly or in small groups—at the rector's home. The informal meals seemed to be especially appreciated by the students, who long for a bit of home life. Much can be done at such times to better the friendships between students and faculty and rectors, and many deep spiritual influences are first set going at a dinner table.

This method of entertaining was used especially with the foreign students. The Chinese (and Japanese) students have had many meals of their own cooking and in their own style, and with their own peculiar dishes at the rectory. One of the faculty Churchwomen entertained the Armenian students at the rectory. This served as an excellent opportunity for making the work amongst this group of students a possibility.

The birthday of one of our Chinese communicants fell near the Chinese Independence Day (Oct. 10) and this served as an occasion for another dinner and general festivity.

Our Kemper suppers got so large that we could not handle them. So we rather discouraged some people from coming. The result is that we have between twenty and twenty-five, but they are the active Church people, and not the social butterflies that used to come to get "dates" with our rather attractive young men.

The minutes of one of the meetings of the Inquirers thus described Mr. Burroughs' daily program.

His relationship with the students is most informal. They have been allowed to come in at any time and no set office hours are kept. This is most expensive of time and energy, but it does get results and the happiest relationship is maintained with the students and yields real advantages to the work. His daily program calls for him to do as much as possible in his office in the morning, subject to the interruptions which have been mentioned. He spends a great deal of time in letter writing, especially to students who have left college. The early afternoon is given up to exercise and attending athletic events at the college when there are such. The later afternoon is given up to student calls, but without much success, for laboratory and military drill take the students' time. Hospital calls he finds

most valuable. His parish calling also includes calling on professors. He reports that he discovers it is very valuable to be a member of the Faculty Club. Twice a week guests are invited in to meals. This spring he and his wife have tried to entertain the seniors especially. He reports that he considers that much of his work with students is done by his wife who is most happy in her relations to the college girls. So far as his own calls on the girls are concerned, he never calls unless he has some real reason for calling or something definite to ask of them in connection with the Church work. It will be seen from this that there is not much time for study except late at night.

Organization

Mr. Burroughs has as complete an organization of his student work as can be found anywhere:

During this last school year we have vitalized our Unit of the National Student Council. The first year it was a rather hazy and uncertain body. This year we have taken the matter up at a student meeting and a constitution was planned and drawn up. This constitution is so formed as to include all who can be in any way considered interested in the work of our Church, and yet it holds the power in the hands of the communicant members and thus assures us that the Kemper Guild will remain a useful organization under Church control.

The Kemper Guild takes its name from Bishop Kemper who came out into our territory in the early days of this region. This organization is the all-inclusive body of students, under which, or better, within which, are two smaller groups of very active and very earnest Church workers. These two smaller organizations are the Brotherhood of St. Andrew and the St. Agnes Guild (altar guild). This makes it possible to have a small working force to accomplish personal religious work and a large group of interested men and women who can be counted on for a certain amount of support.

The Brotherhood has had meetings twice a month, some of which were out in the woods after a camp supper. Talks were made by various faculty members who were especially interested in the work amongst young men.

Various lines of work have been assumed by the Brotherhood.

The college hospital is visited, strangers in church are welcomed, and new men are called upon.

The St. Agnes Guild was formed just before the close of school. About ten girls are members. The purpose of this organization is to take care of the altar, change the hangings, arrange the flowers, take altar flowers to the sick, and to act towards the girls of the parish in much the same way as the Brotherhood acts towards the boys.

The Altar Guild has bought and given to the Church a new set of hangings for the altar, credence stand, lectern, and priedieu.

This Guild, as well as the Brotherhood, partakes of the nature of a prayer guild and is an inner circle for all that is best in the devotional life of the students.

Worship

Mr. Burroughs has experimented with much success with special services for students:

Holy communion is celebrated at the student center twice each week during term time at an hour convenient for the students. After this service breakfast is served to all who attend by the rector's wife.

During Lent one service a week (on a week day) was held at the student center at 5 p. m. This was arranged for the students, and the talks delivered by the rector at these services were directly on student life and student needs.

On the evening of the bishop's visitation, even though still within the shadow of the Advent season, the parish had a candle-light carol service. Because so many of the students and faculty leave town for the holidays, it was felt excusable to anticipate the Christmas festival by a few days. The church was decorated with evergreens, and several fine "jack pines" added greatly to the charm. At the carol service there were no lights but candles and the soft, cheery glow that these fifty or more tapers lent to the pretty little church was most attractive. It seemed to make the simple carols and ballads even more lovely than usual. The singing by the congregation and a double choir, a few prayers and a short explanatory introduction to each musical number made the service one of great devotion and inspiration. All who were present felt that they had here caught some of the true spirit of Christmas.

I took advantage of the Orthodox Church Easter Day to have a second Easter service with Greek hymns from our New Hymnal with a celebration of the Eucharist with the Easter Propers and with a sermon on the relation between the Orthodox Churches of the East and our Church, and with an invitation to all the Greeks, Russians, and Armenians in Ames. I got a front page write-up about the service, and we saw most of the Orthodox Christians personally. We have seven Armenians here in school, six were out and they brought two other Armenians to church who were visiting Ames. There are two Greek students in school, and they, too, were at the service. And of the working population of Greeks, even though Sunday is their big business day in the shoe shine parlors and the candy shops, we had three present. There is one Russian student here. He is a son of a Russian priest, and he comes fairly regularly to the services. He was present. Five or six of the Orthodox students accepted the invitation to receive their Easter Communion. There were also a full force of Chinese students out. We have four of them confirmed and they were all there and all received. It was a most inspiring sight to see them all there, and the church had a very cosmopolitan atmosphere that day.

Chinese Independence Day (Double Ten—tenth month, tenth day) was observed with special prayers and a few remarks on China and her needs today.

The Three House Service on Good Friday was attended by quite a few students, as was also the service of preparation for the Easter Communion, held on Easter Eve.

On December 19th (1920) Bishop Longley came to St. John's and confirmed a class of three (all students). His sermon was on the importance of the home influence in life.

On May 22nd (1921), Trinity Sunday, Bishop Morrison confirmed a class of four (one student, two wives of faculty members, and one teacher). At this service a choir of Armenian boys sang parts of one of their ancient and beautiful communion services. They were highly pleased to do this, and the bishop and congregation seemed to feel that this was something very well worth while.

Observance of Holy Week at a State College

Mr. Burroughs sends an account of a most interesting dormitory observance of Holy Week, in the course of which

the writer gives a good picture of the influence of the head of a dormitory:

The opportunity for exercising religious influence in a state institution will depend upon two things—the attitude of the faculty and the intelligent activity of the Churches.

At Iowa State College both of these conditions are unusually favorable. There is a college chapel service every Sunday morning with notable preachers brought in from the outside and a choir of students. Members of the faculty are leaders in the different churches, and the various pastors have planned their work with special reference to the needs of a college community. Three communions, the Congregational, Methodist, and Presbyterian have fully equipped, well staffed centers for student work just off the campus. In the same neighborhood the Episcopal Church supports a very modest student center, where, however, a work is done of a quality and spirit worthy of better equipment.

In such an atmosphere the students respond very naturally and simply to the religious appeal. The YMCA and the YWCA have had a splendid response to their efforts to organize group discussions and prayer meetings. At Elm and Oak Lodges, halls opened in 1920 mainly for freshmen women, their weekly prayer services have become an integral part of the life of each hall. Recently the chairman of the religious life committee at Oak Lodge suggested that some day the two Lodges have a joint prayer meeting. The head of Oak Lodge, a member of the Episcopal Church, thought at once of Holy Week. The cooperation of the head of Elm Lodge, a devout Methodist, was readily secured and the religious life committee issued the invitation for a joint meeting on the evenings of Monday and Tuesday in Holy Week and Maundy Thursday. Wednesday was reserved for the usual individual meetings. Twenty-five copies of "The Last Week" (Hope Publishing Co., Chicago, price seven cents) and twenty-five copies of "The Story of the Cross" (Morehouse Publishing Co., Milwaukee, price two cents) were purchased. Each Lodge accommodates 116 women and about 50 were expected in the big recreation room which joins the two Lodges together. There were a number of Roman Catholics, Episcopalians and Lutherans who were accustomed to the observance of Holy Week and they were expected to influence a few. But to the leader's surprise the room was crowded.

There were nearly one hundred present each evening and they took part in an attentive and reverent spirit. The services were brief and simple, the antiphonal reading of the Gospel narrative and the singing of the shortened form of "The Story of The Cross" and a few prayers. On Maundy Thursday night the whole story of the cross was sung.

There was no meeting on Good Friday, as services had been announced for that day by several churches. But as the college day runs from eight to five, few, except the Roman Catholics and Episcopalians, who were out at seven, could attend them. The women at the Lodges, however, through their committees on religious life, endorsed by the House Council, the student government officers, requested that there be no dancing or playing of ragtime from six o'clock on Thursday till Saturday morning. Their request was readily acceded to. Many of the women asked to borrow copies of "The Last Week" for reading on Good Friday.

There were many expressions of appreciation over the observance of a season that was new to many. "What is Good Friday?" one girl was heard to ask. "Well," said one of the Lutheran girls who related the incident, "she knows *now*."

It was also gratifying to note that no sorority or fraternity held a dance on Good Friday. One, it was reported, had been planned by a fraternity, but on the protest of one of its members, a Churchman, it was given up.

Religious Education

In addition to his information about methods Mr. Burroughs strikes the note of student initiative in a letter from which the following is quoted:

Wonder of wonders, the thing that has been troubling me for some time is now being taken care of. I felt that we never really fulfilled our "minimum requirement" as far as *study* was concerned. This year the Kemper Guild is having two talks each Thursday night during Lent (after their supper) on matters of student religious interest. They are using a book by Drummond. One man and one woman take a chapter each week. That gives two short resumés of chapters of this book. A committee chose it, and though I had other ideas in mind, I thought it best to let them have the full

authority in the matter. I am always afraid that I will influence them too much, and thus I will spoil their own initiative. It is so easy to force your ideas on people and then wonder why they are not as appealing as interests chosen by the people themselves. Also on the matter of study, my adult class (now almost entirely students), which has struggled feebly along with two or three present, has at last reached a point where the average attendance is ten. I am quite happy about this.

At Iowa State College efforts are being made to establish a "school of religion." Mr. Burroughs thus describes the early stages:

The local pastors who are connected with the college have had various meetings together to discuss the advisability of establishing an inter-church school of religion. The purpose of this school would be to give instruction in the Bible, religious pedagogy, and similar subjects that might be of interest to anyone who has a love for his Church.

The plan was to get college credits (up to a certain maximum amount) for these subjects and to have them fit into the schedule of the daily work just as would any other elective subject.

The Methodists planned to put a man in for this sort of work and so did the Presbyterians. Later they called together all the Church leaders and discussed making the thing an inter-church proposition. The Methodists offer to support a man and so do the Presbyterians, as teachers, if they can designate the men. The matter now lies with the other churches to decide whether or not they can raise $200 apiece for the maintenance of the school (rental of building, advertising, office furniture, etc.).

The details this plan need not be included in this report, but it seemed fitting to mention that the matter was under discussion and now rests with the various Churches to see whether they can raise the necessary money for their share of the work.

Mr. Burroughs served with a diocesan committee to study the problem of religious education among colleges and secondary schools of the diocese. The sections in the report on the religious education of high school students are as follows:

There are relatively very few high school and college students in our Church schools. In many cases there are not even enough for a single class. These pupils are sometimes used as teachers or are put into classes with other pupils. . . . . In one case we found high school credit given for Church school class work. For a time there was a course given at the East High School in Des Moines on the general subject of the Bible. There were 80 students enrolled, but through lack of text-books and lack of time, the course was dropped. Our state law is so made that credit for such courses (either taught within the school walls or outside in the various churches) may be received if the courses are up to a required standard. . . . . The Protestant Sunday Schools about us usually have a greater percentage of adult members in their classes, especially in college communities. One reason for this may be that we usually have a better percentage of our students at the services of the Church than the Protestant bodies. Beneath this superficial fact there may be a very fundamental truth—we emphasize *worship*, and the others emphasize *discussion*.

Pageants

Some of the best work in pageantry has been done by students as these quotations from letters and reports of Mr. Burroughs show:

I learned a little about pageants while at the University of Illinois. The university has staged several very successful pageants. Students, faculty, and even local ministers have gladly taken part in them. It seems that they have had a rather capable director of pageants with them. He wrote several, and everyone enjoyed them. They were well patronized by the town-people.

I firmly believe that college people enjoy that sort of thing. Some few like regular dramatics, but many feel that they can not act and they dread learning long lines. The pageant, being simple, attracts them. They have little real acting to do, and usually their lines are short. Then one or two principals who love to act and who memorize easily can take the leading parts. It gets a large group together with a feeling of unity. The result is something beautiful, and students enjoy it. I am hoping we can do something of that sort next year. We have one or two good coaches and we want to use them. I

believe in working everybody's talent to the limit. The Church needs the best that we have—no matter in what line that best may come.

Since our facilities for producing anything of a dramatic nature are very limited (having no place but the church in which to present plays, etc.), we have given but one pageant. That was "The Builders of the City of God," the Nation-Wide Campaign pageant. I was somewhat in doubt about the advisability of trying to get college men and women to take part in such a performance, but was greatly pleased with the results.

Through our efforts to secure a cast that would fit the parts, we found two or three of our men and women who had been at best very luke-warm in their interest in the Church. Strange to say, they became fascinated in the work of the pageant, and have since become active workers in the Church work. The college men and women took to the idea very well.

Since seeing how the pageant in the church appeals to the people, I have become convinced that we have here a very valuable vehicle for conveying information about the Church to outsiders as well as to our own people. In future we shall make more use of pageants, mystery and miracle plays. We are fortunate in having here at Ames a very capable Churchwoman with considerable skill in dramatics. If she returns to her teaching here in the Fall, I mean to have her take a class in dramatics. I think we can make this a very valuable aid in our work. If we do well, an out-of-door production on our beautiful campus will be an excellent means of bringing the Church before the eyes of the people in college. I am happy that our Church has realized the close relationship between the Church and the Drama, for I think much good can be accomplished by a reunion of the two arts so widely separated for many years.

Influence of Our Students

Mr. Burroughs states a fact below which is borne out in the experience of others of our clergy working with students:

I begin to believe what Dr. Patton said when he spoke in Des Moines on behalf of the N.W.C., "We may not have as large numbers as do other religious bodies, but our people are more influential." Even in this school where every second man is a Methodist, and only

every fiftieth man is an Episcopalian, many of the leaders in the various activities are members of the Church.

Nation-Wide Campaign on the Campus

The first paragraph below tells very briefly the remarkable success of Mr. Burroughs' Nation-Wide Campaign; the second tells of a merely incidental canvass two years later. This financial success is a thermometer of the whole work.

In the Nation-Wide Campaign a very large share of the work of calling and soliciting was done by the college people. When it is remembered that the parish had never been asked for more than $16.00 for general missions the $1,000 we raised is nothing short of miraculous. This was about three times what the quota was for Ames. Besides this the parish pledges were raised to a similar amount (a trifle more), being another increase of about 200% over what it was last year. The most liberal subscribers to the Church at large and to the parish are college men and women. Considerably over 50% of the pledges secured were from the college people.

We lose a great many pledgers each year, so about two months ago we made a parish canvass—visiting every home where pledges were not made. In one afternoon we added to our pledges about $1,000 in new subscriptions. We hope to be able to raise our annual budget this year to $4,000, so that we can put aside a good bit for a building fund. We have a small one already.

Enthusiastic Support of Local Work

The splendid spirit of the congregation is shown also in regard to their own work. It was a venture of faith for them to buy the lot and house near the campus for $7,500, the vestry taking out a note for it. Advent offerings throughout the diocese have cleared off $2,000 of this sum. Then Prof. L. H. Pammel, an old and tried friend of student work, donated the stone for the new church which he had cut from a quarry on his family home in Wisconsin. Transporting this stone to the lot, where it now lies piled ready for the masons, required the taking out of another

note of $2,000. The latest word from Mr. Burroughs, under date of Dec. 9, 1922, gives a fine climax to the story.

"You will be glad to hear that we had Bishop Morrison up for a parish dinner the other night, and got him very much enthused about the work. He gave us, in return, much hope and encouragement. Then with 45 people around the tables (most of them either students, faculty folks, or our regular parishioners)—no rich man in the crowd—we raised almost $7,000.00. That will put the amount raised by our parish as $20,000. We would like to raise that to $25,000, and then we feel that it will be only fair to ask the rest from the diocese and nation. The total is to be $100,000."

Interdenominational Financial Campaign

Mr. Burroughs has shared in a financial "drive" which may become popular as campus religious work becomes more unified.

We have gone in with the other churches of Ames to make one drive on the student body for funds for the coming year. The YMCA was the clearing house through which we worked. Each minister provided a certain proportion of the workers for the canvass. There were professors to speak at the fraternity houses, women professors to speak to the largest groups on the campus (dormitories), and students to go out two by two to canvass the students living scattered in rooming houses throughout town.

They gave us, as usual, a very small proportion of workers to provide. I objected to this, for I knew that we had many active workers. It seems that during the Y drive for funds, we had only two of our men used. They wanted to keep the same proportion. That was unfair, and I told them so. For we may not have many of our men interested actively in Y work, but we have some mighty fine Churchmen in our group. Well, they used more than they first said they would, and at the last minute some of their faithful sectarians fell down on the job, and they came to us saying that they could get no one—"Could we help them with eleventh hour men." Now, as you know, all of our men are eleventh hour men, if they don't get a chance earlier in the day. That is one thing that makes this work so desirable, any man will jump in at any minute to do

any job that I ask him to do. They are the finest lot of "pinch hitters" that I ever saw, and they love their Church. So we filled up the gaps.

The Methodists were delighted with their success, for they got almost $2,000. That was better than they had ever done before. They have 1,100 signing Methodist preference. We have 77 signing the Episcopal preference and we got a little over $500. The fact that interests us is that the interest shown in the support of the collegiate Methodist church and the interest shown in the support of little St. John's is much in favor of us, who have so little to offer—except the one thing that is all-important, an opportunity for worship.

Recruiting for the Church

Few of the Inquirers have written about their efforts to find men for the ministry so this brief comment in a letter from Mr. Burroughs must be considered as typical:

Yesterday was chosen by the ministers here for speaking on recruiting for Christian callings. It fortunately happened on a Sunday when we had a fine epistle and gospel on that subject and in the Ember Week. I preached on it yesterday, and last night ——— was in for a long and serious talk with me on the subject. I think he will go into the priesthood. He is already a postulant. But I am not rushing him, for I have seen two men give it up after a somewhat hasty decision. I think ——— has about decided to be a doctor. I have another boy I am watching hopefully, ———, a fine lad and one who would be good material for the ministry. I have mentioned it to him and suggested it as a matter for his consideration. There the matter lies, as far as the present is concerned. He is still a freshman, but he is older than some of our boys in his class.

Evangelistic Campaigns

There are few problems so puzzling to our college clergy especially in the Middle West as what they should do in evangelistic campaigns. Mr. Burroughs' experience will help others. The quotations are from several letters and reports covering two years.

There were several speakers on the campus who had meetings for the whole student body. Among them were "Dad" Elliott, Ozora Davis, and Sherwood Eddy. For this latter speaker, there was a long period of preparation, numerous meetings of special committees, many prayer groups, and much speaking and teaching at boarding houses, dormitories, fraternity and sorority houses.

As chairman of the literature and music committee during the Eddy Campaign I assisted in the ordering, arranging and selling of about $1,000 worth of books on subjects in line with Mr. Eddy's talks.

The number of people making a "confession of faith" or "taking a forward step" amongst the Episcopal group was four, and included one Chinese student who had been a more or less faithful communicant of the Church for many years, one student (chosen, because of his willingness to help the rector in any way, to serve on the literature committee), one vestryman, and one rector. No one "joined the Church" the following Sunday as a result. Still, I think there were results, intangible but real.

During one week-end an evangelistic campaign was conducted by the YMCA at Iowa State College. Mr. Fred B. Smith was the speaker. As the representative of the Church we had the Rev. R. J. Campbell of Grace Church, Cedar Rapids. He spoke at luncheons and dinners in the various student houses. He also spoke to our Church group at one of the choir suppers.

The campaign seemed to be effective. Again religion was discussed in a most open and serious manner. Practically every man and woman in the college showed in one way or another that he had been stirred from his lethargy and given some spiritual dynamic. As to actual concrete cases of benefit to the Church, I can say little. Other Churches had great numbers of men and women "join the Church" by a confession of faith. Naturally in the Church things moved in a different way. I do think, however, that there was an increase in interest in religion. It is hard to say how much of a person's devotion is due to this thing or that.

During the evangelistic campaign under Mr. David Porter at University of Illinois, March 8-13, 1921, I spoke at several fraternities after dining in the houses. Numerous interviews were held. The Rev. J. M. Page (our chaplain at the university) saw to it that there were several excellent opportunities to speak to the students and faculty of the Episcopalian group. Three sermons were preached,

one talk given to the Sunday school, and a short talk given at a student meeting (Sherwood League). One of the fine things in this campaign was the presence of Miss Marguerite Stuart (Churchwoman and YWCA worker) who spoke at one of the meetings in the campaign on the normal and gradual development that seems to be more frequent amongst our developing Churchmen than does the sudden "conversion." Mr. Porter's talks were simple, clear, straightforward, and convincing. He drew his audiences by his charming personality. They came, not to see some far-famed man, but to hear a man who had convinced them that he had something to say.

I do feel that a tremendous interest has been stirred up. How much of the results we will get, I do not know. When a man says he wants to be a Christian, and goes to the Presbyterian Church, all he has to do is come out and say so. In our Church it is just the beginning of a course of preparation. You can't join our Church as you can join a commercial club—by simply expressing your interest. So the results in our case will be less tangible, but perhaps just as important. We will probably have some people come to Church and they may eventually prepare for confirmation.

Mr. Burroughs represented Mr. Micou at a meeting of the Mid-Western YMCA Field Committee on Evangelism and reported as follows:

The Evangelism Committee met and it was wholly an Association attendance, except for Miss Greenough (Baptist Board of Education) and myself. Dr. Foster (Council of Church Boards of Education) came in for the last session in the afternoon. Bishop Nicholson and Dr. Baker of the Methodist Church were present, but they were on the Evangelism Committee. The Committee re-read the program that they had set down as a guide to their work for the year. Most of the criticisms that were raised were caused by a neglect to observe the rules of the game. The chief fault was in not getting the local ministers into the discussions until all important matters were settled by the Associations. Then, as in our case, the ministers are invited in to do the advertising, publicity, and odd jobs that need no executive ability and that can do little to help or harm the campaign.

The program was revised in part, to improve it, and turned over to an editing committee (on which we were fortunate enough to have Miss Stuart) for rewording. Before the matter was dropped,

I said my little speech about making the ministers a more integral part of the planning body that prepares for campaigns. I said that I felt the campaigns would be more effective and the interest more real, if ministers were trusted a little more. I also believe it would prevent much of this misdirected evangelism such as has been working so much harm.

Bishop Nicholson told me that the reason the date, the speaker, and the method of the campaign was to be settled by the Associations before any advice was asked from anyone, was to safeguard "student initiative." It sounds well, but I believe that a Y secretary can pump more of his ideas into a group of men than any minister would ever try to do. After several fervent speeches about "self-determination" and "student initiative," in which the Y folks *pleaded* (hardly the word I mean) for the students' inalienable right to the privileges of an evangelistic campaign that *they* should set up, it turned out that plans for the "safeguarding of student initiative" had already gone so far as practically to set up all campaigns for the next school year right within the Committee itself. I called attention to the fact and they all admitted, with a laugh, that there was something rather paternal about their methods no matter how democratic they may advertise them to be.

Summer Student Conference

Mr. Burroughs has for three summers taken charge of our Episcopalians at the Lake Geneva Summer Student Conference, so his words are based on much experience:

I do wish most heartily that we could get a man at the conference of the caliber to demand the attention of the whole camp. I think the biggest problem in regard to our Church and Geneva is that of getting some one big man there each year to address the whole body. Every other group succeeds in having some such representation. I long for the day when a man will mount that platform in clericals and address the whole body in compelling words. Our group at Geneva is small, no Episcopalian is heard from the platform, so of course the fellows of other Churches go away with the same idea that they had when they came—"The Episcopal Church can't amount to much." Back in the small mid-western towns the Church has not the prominence it has farther east—or farther west, for that matter.

It would increase the loyalty of our own men to have a big man from our Church appear on the platform.

Mr. Burroughs writes that he took the matter of a Churchman as a speaker up with the YMCA with regard to Lake Geneva.

I also suggested our having a representative speaker to address some of the big meetings. I was told that our men had been asked and none could come at the time the camp was held. Would it not be wise to get one of our really "big" men to reserve time for addressing a group of men as important as the group gathered together at this great conference? It seems as though we have some men who would appeal to a group of college men.

As to the general influence of these conferences Mr. Burroughs writes:

Our boys were all greatly inspired by the conference and many of them expressed a determination to be there next year. Two of the number had been present last year. Before the end of the conference the Churchmen were feeling like members of one family. The unity was largely created by the daily gathering around our altar. An effort should be made to acquaint our college chaplains with the valuable opportunity to send men to the summer conferences throughout the country. I think many of our clergy do not realize that our Church is cooperating in these conferences, so hold them just a little in distrust. Much valuable inspiration is thus lost to our college men.

Publicity

Mr. Burroughs has proved the very great value of a well-placed, up-to-the-minute bulletin board.

The bulletin board that is outside the student center is seen by thousands who pass every day. They must go by in order to get to the only candy stores, the only "movie," the only shoe shining parlors, the only stores where cookies and fruits are sold, and one of the two postal stations in the Latin quarter. A few pass on their

way to classes. Almost all pass en route to the athletic events. It is an excellent location for publicity.

The board is changed three or four times a week, sometimes to put in very well worth while things, and at others merely to change. Many comments have been heard, some quite favorable. At any rate, the board is read.

It holds notices, not so much that our own people may be notified (for they are usually informed in other ways), but to let other people know we are alive and moving. The board often has bits of general advice about church-going, etc., which are as harmless for the Methodists as for the Roman Catholics. Then, again, the board holds information about the Church, the Sacraments, the continuity of the customs and the faith of the Church, and similar edifying notices.

The present "feature" is a map of Ames with a 9 by 12 photo of the church inserted above the location of the church. The map is one that I got from the city surveyor. It draws a lot of attention, for all the new students like to see a map of Ames. Then they can't help but run their eyes along the red line that follows the car tracks through the Latin quarter, around the campus and down town, then up to the church. Really that has been the most studied poster so far. Beneath it are these words—"CAN'T YOU FIND IT? FOLLOW THE RED LINE!"

The art teachers frequently assist by making attractive posters for display. The Church's seasons are usually made known on the board.

We have one to announce choir practice. It is a pen and ink sketch of a choir girl standing in front of an elaborately painted stained glass window. For announcing "Dad" Elliott's meetings, I had a "scoop"; the newspaper term may not be properly applied, but you'll see what I mean. All over the campus there were announcements, but there was only one photo of "Dad," and that was on the bulletin board at the student center. I had bought a photo of "Dad" while I was at the Lake Geneva Summer Student Conference, but had never expected to use it in that way.

Mr. Burroughs does not rely wholly on his bulletin board as the following comments show:

Frequent letters are sent out, some mimeographed and others printed. We have a mimeograph machine and make it do many things toward knitting the group together in "the fellowship of kindred minds." It even serves to publish a sort of parish paper.

A Christmas card was designed and printed especially for the rector to send to the members of his parish. Lenten announcements were handled in the same way, thus having the personal note and being more likely to command the reader's interest.

The college paper and the town paper are used for Church notices. Paid advertising gives us more freedom of speech as well as freedom of the press. The new editor of the town paper is a very faithful and devout communicant, and is very kind about giving publicity to any news that we see fit to send in concerning the Church.

Students as Speakers at Home Churches

Mr. Burroughs has carried out very effectively Mr. Micou's plan of awakening the Church by students telling their own story in their home parishes at Christmas.

We used our students for Christmas talks in their home churches. Several rectors said that they were more than willing to use the boys in this way, and I have heard in one way or another that the boys did very well. One of our Iowa priests asked if he might not have the same boy that he had last year, because he had done such a good piece of work in his account of our college plans and ideas. We used four men.

Rev. Ernest B. Mousey wrote about the address at Christ Church, Waterloo, Iowa: "Last Christmas Mr. Burr Boston of Ames College gave us a very acceptable talk on the Church at work in colleges. The plan is excellent and our people were delighted to hear the story Burr had to tell."

Social Service

Mr. Burroughs opens up in the following paragraph a problem which all men working in rural college towns face:

In the quiet little town of Ames, with absolutely no industries except a pea-canning factory, which runs for about six weeks at the end of each summer, there seems to be very little that we can do in

social service. Whenever a chance for helping in some financial way is given we come to the front with our gifts. We visit the hospital on the campus to keep track of our young people who are ill. We encouraged our students to relate themselves to the Cosmopolitan Club in order to get contact with various foreigners, so that they may be more useful when opportunities for Americanization offer themselves. There is a great likelihood that this knowledge may be put to practical use in the very near future, since I am on a committee of Americanization in Ames.

Work with Boys

A chapter of the Junior Brotherhood was established during this month. We had our service of admission after the men and boys' corporate communion last Sunday. In the afternoon of the same day, some of our college boys (members of our senior chapter) took the boys out for a hike and steak roast. It was a fine piece of student activity, and one we can commend to students in any parish that has boys in it. The contact is good, for boys look up to college men, particularly if those college men are real men and will enter into games, hikes, and fun with the boys.

Next year two students will have charge of our boys' work. ——— will be in charge of the boys' Church school class, and ——— will be president of the Junior Brotherhood.

An Unusual Missionary Contribution

We are sending a tennis net from our Kemper Guild to St. Andrew's Priory School at Honolulu. Miss Ruley, formerly a Church school teacher here, has gone there with her sister as teaching missionaries. We wanted to do something for her work, so we are sending a much needed tennis net and a racquet, the latter given by one member of the Kemper Guild.

Foreign Students

Dr. Y. Y. Tsu has borne public testimony to the splendid work of Mr. and Mrs. Burroughs for the Chinese students. References have been made above to his work with the Armenians and the Greeks.

Yesterday was "Double Ten," the Chinese fourth of July. Also, it was Wang's birthday. So we gave him a surprise party and had all the boys in for dinner. We decorated with Chinese flags, etc. Yesterday we also prayed in church for the Chinese Republic.

Few more dramatic methods of awakening interest in our foreign neighbors could be used than the following:

We had our Chinese dinner and served about 350. We are not yet able to tell how much we made, but that is secondary. We had about 25 of our young people cooperating on a valuable piece of work, we showed ourselves and the outsiders that we were alive and very active. That is the chief result of the dinner. Incidentally we may make about $75. It would have been more, but they put a big college department dinner on the same night and caused many of our tickets to be returned at the eleventh hour. The meal was true in all details to the Chinese methods. A chef was hired to come up from Des Moines to prepare the meal. Oriental decorations made the basement of the Presbyterian Church, where we had our dinner—owing to the fact that we have no hall of our own—look very attractive. During the meal many excellent musical numbers were provided for the entertainment of the guests.

Witness the results, as shown by the Church attendance one Sunday in May, 1922.

We had the church packed Sunday at eleven o'clock. We must have a new building soon, or else tell people not to come to church. Four Chinese, two Armenians, two Russians, and one Greek (latter in choir, his father is a Greek priest in Sioux City) were at the service. At recent services we had a Hindoo and a Persian. We are quite a cosmopolitan church.

The Cosmopolitan Club here gave a stunt night. The leader of the whole thing was one of our teachers. The one who took charge of all the costuming and who drilled the Armenian play was another of our teachers. Another teacher, now on our rector's Advisory Board, drilled the Chinese play. The business manager was one of our students.

I am so glad that our students are getting into this type of work, for they can thus help the foreign students a lot. This is almost social service work.

The latest word from Mr. Burroughs just before this report was sent to the printer was as follows:

By the way, we have plenty of missionary work right here in Ames. There are seventeen Chinese boys here; about 75 foreign students in all. Mrs. Burroughs and I are the only American members of the Ames Chinese Club, and last night we had a picnic for the bunch, welcoming the new ones. Four are communicants of our Church, and the majority of the rest are potential ones, many not yet Christians. We have converted, baptized and had confirmed three here in three years.

We also work especially with the Greeks, Russians, and Armenians. I am thinking of sending to the Rev. Mr. Bridgeman a story of a wedding I had the other day. A Russian boy (Orthodox Church) married a Polish girl (Roman Catholic), the best man was an Armenian (Gregorian Catholic), and the man who gave away the bride was a Greek (Orthodox). Mrs. Burroughs was one of the witnesses, and I performed the marriage ceremony. That is the sort of thing that we are constantly having here in Ames. The work is fascinating.

Appreciation by a Foreign Student

On Mother's Day, 1921, Mrs. Burroughs received the following letter from a Chinese student for whom she had stood sponsor. It is the best reward one could ask for such a ministry as she and her husband have rendered the foreign students.

Dear Mrs. Burroughs:

Today is the MOTHER-DAY. I wear a red rose with double meanings. One is for my own mother in China and the other for my god-mother in America. I have adopted the Christian religion not as a person who puts on his new clothes simply for the sake of style, but I do feel that it gives me encouragement, determination, and inspiration. I hope that this religion will make me the worst enemy to injustice, which has been freely practiced to my nation, if it is not to be removed, and the best friend to humanity and true brotherhood. I had

Rev. LeRoy S. Burroughs and Family with the Chinese Students
Five of them being confirmed members of the Episcopal Church.

THE 1922 MEETING OF THE NATIONAL STUDENT COUNCIL
At the St. Francis Club House, University of Wisconsin.

the desire to present you a red rose today, but I have found out that you have gone somewhere. In order to do justice to the flower I wore it, for I do not like to see her fade during your absence.

Yours sincerely,

C. C. WANG.

The Results in the Mission Field of Work with Foreign Students

Some excellent news! Wen Ming Ling, one of our first Chinese (if not the first) in Ames, a communicant, is to return to China as a missionary. He is to be business manager of the Christian Herald Industrial Mission in China at Fuchau. That is Ling's home. He has always wanted to be helpful to his own people, to use his technical training (forestry), and to do something for the Church. He did not want to teach, so he is now having his ideal fully fulfilled.

This mission is an industrial mission, running a furniture factory, a wharf, an orphans' home, and a girls' school. The work is under the control of three Churches—Methodist, Congregational, and Anglican. Our Bishop and four priests are on the board of directors. The woman (Miss Emily Hartwell—born in Fuchau) who got Ling into this work, was here for a day, but I missed seeing her through a slip in messages over the phone. She is a Congregationalist, but is delighted that Ling is an Anglican.

Ling will work for five years in this venture, and we hope and pray that he will feel that he must continue it longer. He is a fine chap, with perhaps the best religious training of any of our boys. In fact, his home priest did not want him to come to America, lest he lose his religion in this bad land of ours.

Ling will do some practical work in his own lines, by re-forestration of certain districts, so that his furniture factories will never run out of wood.

He leaves this country with wonderful recommendations from all. He has been a Fellow in Forestry for a year, and will get his Master's degree in Science this June. He leaves in September.

UNIVERSITY OF MARYLAND

Rev. Ronalds Taylor

The Situation at the University of Maryland

The present situation at the University has been succinctly described by Mr. Taylor in the following paragraphs. The past history of the community in a word is that at College Park, where the State College of Agriculture and Engineering was located, our church was linked up with two others in Zion Parish, Beltsville. When the Province and the Department of Religious Education became interested in the work for students after the College had been made the University, the Bishop of Washington was given control of the College Park section of the parish and Mr. Taylor was made priest-in-charge. A portion of the college campus lies also in the parish of Hyattsville.

The Only Church and the Only Clergyman

A unique opportunity for the Church has developed at College Park, Maryland. The state legislature of Maryland, within the last few years, has assumed control of several colleges in the state and has reorganized them as the University of Maryland. The seat of the University is at College Park, where five departments, liberal arts, science, agriculture, engineering and domestic economy, with the administration offices, experiment station and extension service, are located. (The other departments of the University of Maryland are located in Baltimore.)

Within the two or three years existence of this University the enrollment has grown by leaps and bounds, and the state is planning to expend vast sums of money in the development of the work. Yet at College Park, where are enrolled between 600 and 700 of the 2,500 students, there is no church but the Episcopal church; no resident clergyman but the Episcopal clergyman. There is no religious organization among the students except an Episcopal Club of men, organized

by this resident pastor, a Church Women's Club organized by the same man, and a Student Volunteer Band organized through his efforts.

The Church Too Small and No Parish House or Student Center

Our church seats about 100—too small for the staff and faculty members and students who do now attend. In fact many students do not try to come to the services because they dread the first pew and fear to find no seat at all.

There is no place of amusement or recreation in the college town at all. Students must travel usually to Washington for their amusement. We would keep these students here, away from the temptations of the city, but our church has no place to entertain the students except in one or two private homes and these at the best are uncertain.

No Rectory

The clergyman has no rectory. He rents a small four room apartment, a mile from the dormitories, the only place he can secure; and this after living for ten months in one room. And yet as small as his home is, and as distant from the dormitories, students almost daily find their way to his apartment for private interviews, and for such entertainment as the student pastor and his wife are enabled to give in their little combination living and dining room.

Property Secured

During the last year our Student Inquirer learned of the possibility of securing ten lots 200x50 feet each, located on the main avenue of College Park and half-way between the railroad and trolley stations and the campus. The Bishop of Washington, interested in securing ground for such buildings as are needed for the advancement of the student work, bought these lots through the Phillips Foundation. This purchase for the Church has been one of the most strategic moves of the year because, had not the lots been purchased when they were, others would have bought them and our student work could not have secured good lots near the University. Now that we have this fine property, we are awaiting only funds for building.

Work Accomplished in Less Than Two Years

In spite of the handicaps incident to our small church, no parish house, no rectory, no suitable place for work with the students, enough has been accomplished to show the great opportunities in this field.

Within less than two years students, both Episcopal and non-Episcopal, have learned to attend our Church, sometimes fifty or more in number. Two organizations, one for men and one for women, previously mentioned, are well attended and active upon the campus. Frequent socials and occasional dances are held in private homes. Weekly there meet two, sometimes three, Bible classes; sometimes two of them on the campus with 25 to 30 in average attendance. There have been student baptisms, student confirmations, one lay reader appointed, and others desiring to be made lay readers, five student volunteers for missionary work and one candidate for the ministry.

The Needs

The need of a Church building adequate to accommodate all who would come is self-evident.

The need of a parish house or "student center," rest rooms, game rooms, reading rooms where students might gather in conference, in study, in athletic and social diversion under Church supervision, is just as evident. In such a place Bible classes, confirmation classes, mission study classes, social service classes, might be conducted with ease and success. Students might play and study and worship.

And for the fine home influence so much needed by students in American collegiate life, for the "touch of home away from home," there is needed a rectory for our university pastor.

Seizing Opportunities in Student Work

Mr. Taylor has pointed out the value of being ever alive to spiritual stirrings in the student body and making the most of them.

There come moments in the life of a student pastor when he may accomplish more than in weeks and weeks of service. Seizing the thought of the student body whenever it is focused upon any theme and leading that thought to God—to a vital personal God—he may accomplish in a few minutes more than he may accomplish in a term. For example, I will give one instance last year. Several of the girls and boys were walking at night from their residence to the University to attend a social function. It was necessary for them to traverse the Baltimore and Washington Boulevard upon which many automo-

biles were running. One machine struck and knocked down and dragged several of these students. They were taken to the hospital. The accident resulted in broken limbs and concussions, and in the death of one of the girls after an operation. The students at the school were shocked and most naturally began to ask those deeper questions of life which come only in the time of severe strain. The university pastor was asked a number of questions by many students concerning Divine Providence. Several of the girls asked him to meet them in a body and discuss the questions that were troubling them. This he did and was permitted to give to the girls a firmer faith than they had previously had. This meeting was repeated with the boys with like effect. A chance had been given while the students were thinking about God to drive home the love and care of the kind, loving Heavenly Father, not of the First Cause, the Fundamental Background, as they had been calling Him.

Another opportunity to seize upon the critical moment came to the university pastor when he was asked by one of the professors of the Department of Philosophy to speak to the students at a seminar. The pastor was permitted to select his own theme provided it was at least allied to philosophy. To stand before students in a class of philosophy and speak of the unknown God of philosophy as our Christian God is a treat. The same treat comes when speaking to a class in science.

Developing a Sense of Responsibility in Students

Mr. Taylor's words below may well give pause to those who clamor for help from outside their own constituency. We have already quoted from Mr. Burroughs to show what a small college community can do to raise its own budget and to give to outside causes.

My judgment is that the Church should furnish the best of equipment in building and furnishings, and underwrite the total expense of operation, but the Church makes a great mistake to go farther. To pay for everything develops an entirely erroneous attitude toward the Church. It not merely robs the student, perhaps unconsciously, of that fine sense of independence, but it teaches him not to give toward the Church, but to expect the Church to give to him. This

is distinctly a dangerous policy to pursue. The larders of the Church would soon run dry were they not replenished by the present generation.

Training Students in the Service

Mr. Taylor's services attract students because by such means as the following they have been made to feel that they have a share in the conduct of the worship:

A year ago last October the students began assisting me in the services. Singing in the choir, playing the cello, etc., and reading the lessons were the particular duties assigned. Participation in the chancel in such ways leads to a deeper understanding of worship; makes the student feel a greater responsibility, and develops those qualities of efficiency in service which may lead to the ministry itself. Limiting the number makes the students feel it a great honor to hold such positions in the Church.

The Church Women's Club

There is neither YMCA or YWCA at the University of Maryland, and Mr. Taylor has met the need for the latter as follows:

One of the most interesting organizations at the University of Maryland is the Church Women's Club which was organized at the beginning of the last scholastic year. This organization consists of about thirty-five women and meets semi-monthly. These girls contribute toward the support of a foreign missionary and help one another as best they can. One of the two meetings held each month is a business meeting, opened and closed with devotional services. The other meeting is a mass meeting to which others are invited to hear some prominent speaker, usually a woman, upon some theme of vital interest to the religious and social life of the students, i.e., such themes as "The Responsibility of the College Girl to the Defective Classes" and "Christian Motherhood." Perhaps the greatest importance of this club is due to the fact that it takes the place of a YWCA. It was organized as a nonsectarian interdenominational club.

Bible Study

Mr. Taylor pointed out in a report something that all college workers need to bear in mind in teaching the Bible to students:

I find the average student more interested in what might be styled telescopic, rather than microscopic, study of the Bible. He is not so interested in the significance of any particular text or other natural division. It is the meaning of the whole and not of the fragment that attracts. And is it not wise to give this instinct, developed as it is in his literary, philosophic, and even scientific studies, fair play in handling God's Word? He would like to study the Bible as he is studying other subjects, and why not? It is the whole message of the whole Bible for the whole man he needs.

The Student Pastors' Committee

Mr. Taylor has had more experience than most of our student workers in interdenominational work. The utmost harmony prevails in the joint activities.

The general oversight of the religious work of the University of Maryland has been entrusted to a Student Pastors' Committee comprised of ministerial representatives of the various Churches having students in the university. This Student Pastors' Committee has the President of the University as its chairman and the Episcopal pastor as executive secretary. That position gives the Episcopal pastor a desk in the Administration Building, and permits him to do a great deal of good he could not do otherwise. It is interesting to note that the Episcopal pastor is the only clergyman living at the site of the University, but this will change as the University grows.

Sunday services in the main auditorium of the University are conducted by the Student Pastors' Committee. Various speakers are secured, the student pastors frequently speak. The services are featured with music, both instrumental and vocal. It is a very rare occasion when the president of the University misses a service. The heads of several departments of the University frequently attend.

OHIO STATE UNIVERSITY

REV. FREDERICK C. F. RANDOLPH

Why Students go to College

Mr. Randolph has given three reasons why students go to college and has developed the theme of fellowship which underlies two of them:

Students come to college for three purposes, frequently for all three, social life, college activities, especially athletics, and study. These motives are perfectly normal and commendable, if they find legitimate expression in the proper proportion. If the Church at the University is to do its work effectively, we must work and build from conditions as they are, not as we think they ought to be. The Church, therefore, must utilize these three fundamental motives in its student work.

A very valuable part of college life is its fellowship, the friendships there formed. At a university of the size of "State," 7,000, this social need is met by innumerable groups and organizations, fraternities, sororities, and dramatic, literary, departmental and local clubs. There are always, however, those who are strangers to everybody, and to meet the needs of such ones, dances and other parties have been given once or twice a month at Trinity Church and at the University Church House. To bind together in closer fellowship the Episcopal girl students, the Episcopal Club meets once a month. At present this has a membership of forty. It is interesting to note that both the Methodists and the Presbyterians have accepted our leadership in this matter and have formed similar groups of girls. Five students or ex-students, feeling the need of a closer fellowship with God through His Church, were confirmed. At present two or three others are considering this step.

Training Students in Church Work

Mr. Randolph has with great care found opportunities for Church and community service and guided his students wisely in their work.

1920-1921

Recent developments here are (1) a revival of the Brotherhood of St. Andrew, with five men to do work as free lances, throwing their influence for the Church as they get the chance. I have supplied them with a number of pamphlets, which answer the ordinary criticisms and questions about the Church; (2) using students for services; last Sunday one of the girls sang at a home for unmarried mothers, and tomorrow I start services at the Homeopathic Hospital, where some of the girls will sing, and I may get some of the men to come into the service; (3) training four men as lay-readers.

The desire for activity makes a number of the students very able helpers in the Church's work in Columbus. In Church schools 14, in choir and at the organ 6, in altar guild work 5, others help as lay readers, as servers, as 5-minute men, as officers of the Church student organizations, and in the Boy and Girl Scout movements and in the YM and YWCA.

1921-1922—Religious Service

The Archdeacon asked me to get him two men to conduct services and run the Sunday school in a rural community about five miles out of Columbus. So I got two "ag." students to go out there and they liked it and kept it up for three months. But circumstances made it advisable to discontinue it. Later he came to me for some more to start a Sunday school in a suburb where there is a good deal of wealth, and this work has grown successfully.

In regard to students doing diocesan missionary work, there are certain problems to be worked out. Even in the large Sunday schools here in the city, the immaturity of the students hinders their efficiency, though it develops them wonderfully, if they are given careful supervision. Tactful but careful supervision is absolutely necessary. At present I have one man supervising a Sunday school and teaching a Bible class in a rural community, one man acting as assistant supervisor and one girl teaching the high school class in a suburban Sunday school, one man lay-reading in a colored church in a neighboring town. My plan for lay-readers is to train them at the morning service, so that they can be available when needed. I have not had any more lay-readers' evening services, as they have been busy otherwise, but I think it is a good plan and will do it again.

1921-1922—Social Service

During the past year some emphasis has been laid upon social service. One graduate student has for two years very successfully captained a large girl scout troop, developing leadership among the older girls. At least three girls have done class work at our social settlement in Columbus, and one or two have done teaching in the candidates classes of the Girl's Friendly Society at Trinity Church. During the summer three students, one man and two girls, taught in the Vacation Bible Schools of the city, which really is social service since it ministers in a recreational way to children during their vacation. Two students are taking the training course for this work during the coming summer. There has been cordial cooperation with the "Y" in their social service program, giving them opportunities for service, and interesting men to help them carry out the work.

Religious Education

Various experiments in religious education are collected here from Mr. Randolph's letters and reports.

1920-1921

To meet the need for an intelligent loyalty to the Church, certain opportunities for study are offered. A Bible class is held at the time of the Sunday school, and is studying the Life of Christ. During the fall I preached at the morning service on "The Significance of the Creed Today." Sunday evenings a group, similar to the Episcopal Young People's Society of the Diocese of Michigan, meets for an hour with its own informal opening service and its own selected topics for discussion. Some of the latter are "What Confirmation Means to Me," "The Why and Wherefore of Morning Prayer," "How to Read the Bible," "What Does Epiphany Mean," "The Value of Ritual." The School of Religion is now in operation, offering four courses. As soon as the University acts favorably in the matter of granting credit for these courses, it is expected that the enrollment will be greatly augmented.

1921-1922

Our informal evening service for young people with special discussions was discontinued this year, as I wanted to try to swing a student discussion group Sunday mornings. This latter has not proved

very satisfactory. So next year I'm going back to the Sunday evening informal service and discussion, which, by the way, has been adopted by the Methodists and Presbyterians here. These services were carried on entirely by students, and ranged in attendance from ten to twenty-five.

In the matter of study, the girls of the Episcopal Club held weekly lunch meetings, Wednesday noons during Lent, at which the discussion under student leadership was based on "Seven Studies on Fundamental Principles applied to Social Problems," issued by the Social Service Commission of the Diocese of Southern Ohio. This was very successful. During Advent the same group was addressed by a visiting district nurse and by a settlement worker.

Pageantry

Like Mr. Burroughs, Mr. Randolph has experimented with much success in pageantry.

One development of their work has been the presentation of Church pageants. In February, under the direction of one of the instructors, the "Builders of the City of God" was presented at the University Church, and in the fall under the direction of one of the students, Miss Gene Bending, "Advance the Line" was presented there and in St. Paul's and in the Church of the Good Shepherd.

Student Speakers in Home Churches

Mr. Randolph tried with success the plan of having students speak in their home churches and used them also before the house of churchwomen and the diocesan Woman's Auxiliary.

Rev. C. A. Dowell wrote of the address at St. Peter's Church, Ashtabula, Ohio: "Harold Blakeslee's address here on vacation at Christmas time created a splendid impression among our people. They knew little or nothing of the work being done by the Church for college students."

Calling on Students

Like Mr. Harris, Mr. Randolph feels it most important to call on students.

My afternoon is given over to calls in the parish and on the students. My night is given over to calling or to student meetings and classes; for instance, one evening a week I teach a Bible class in a fraternity. Another evening in the week I am apt to attend the cabinet meeting of the YMCA. Oftentimes my visits around six o'clock on students in fraternities lead to invitations to dinner, which are very useful in meeting students.

At the beginning of the University this year I had more freshmen drop in to see me than ever before.

Conflicting Cares Which Hamper Work

Surely after reading the following no one would willingly oblige a college pastor to run an apartment house as a means of partially supporting the Church work done on the first floor. The statement does not refer to the fact that the basement was also rented to an eating club.

My mornings are given over as far as possible to study and letters, largely to rectors about students leaving home, to workers in colleges about their coming to them, to parents, to Church Departments about students who volunteer and to students themselves who have been graduated. Little real study can be done because of the constant interruptions of administering the business of the building. My mornings have to be spent at the building attending to rents, listening to complaints and attending to business matters. This fact makes it possible for people to drop in to see me and often my time is wasted. If they were only students it would not be so serious, but there are townspeople as well who come.

RICE INSTITUTE

Rev. Harris Masterson, Jr.

Worship

The reader of the following paragraph from one of Mr. Masterson's reports is reminded that Autry House is located in close proximity to the dormitories and as yet has no people in the community who can form a parish, though many homes are now being built in the vicinity of the Institute.

I have tried for the early service almost every hour from seven o'clock to ten o'clock to find the one best suited to the students, but there are none. The one finally settled on was immediately after their breakfast, and I usually have the communion service then for them and encourage them to come "as they are," which makes a model-looking congregation ranging from the fresh babe look of the weekly bath to pajamas and sweaters. I thought that this would make religion a little more natural to them and I think it has. They are always very quiet and reverent when they come at all. I have also tried to have the services at the Community House so that they would not interfere with the "real church" down town, as I think there is a value in their getting away from the college to a well organized service with other people. I have tried either in the late afternoon to have a short vesper service, or after supper to have a meeting like a forum meeting. The forum meeting type is the one that works best at Rice. During the winter these were pretty well attended, but as the warm weather came on, either because I was then too sick for it, or because they had had enough of it, attendance gradually waned.

Motion Pictures as an Adjunct to Sunday Night Services

Mr. Masterson has reported on an experiment which may save others from similar expense and effort.

I also tried on Sunday evenings to have religious movies, but the students felt they had been cheated to have a movie without a vamp,

so while the films were very beautiful and the moral and religious side very much better worked out than in an ordinary sermon, yet I made a fizzle which cost about one hundred dollars. A friend who proposed it and I think three or four of the congregation were all who attended. It was well advertised and for the life of me I don't see why they wouldn't like it, but they didn't.

The Church Film Corporation furnishes very fine films at a moderate cost and there are other films which are well worth reproduction, such as the films of some of the great life insurance companies and industrial films, also some films from the Carnegie Foundation and I think the Rockefeller Foundation, also, certainly, the Red Cross and some of the films from the Bureau of Education. I found that an evening cost from seven to twenty dollars for the films. A machine could be rented at fifteen dollars a month or bought with that as a monthly payment. You have to install a separate electrical connection, to be sure of obeying the fire ordinance, which means the expense of a tin box. All of this makes it rather prohibitive unless admission of some sort is charged and if you charge admission you are running in competition with the down town movies which by hook or crook would put you out of business shortly.

Speakers for Students

Mr. Masterson points out here some of the difficulties attending routing of speakers in the colleges for a campaign.

In answer to your question about the Nation-Wide Campaign for students, I think the thing could be done providing there was enough management back of it, but to expect the speakers or the college parsons to do very much without a set-up conference of some sort in each section would be, I think, to court failure. I think the crucial thing is in the speakers. By all means have younger missionaries who are home on furlough.

Publicity

Both the reason for publicity and suggestions as to how to obtain it were given by Mr. Masterson in one of his reports.

You have got to buy the college annual, the college paper and any other college publication that comes out, if you live in a college town.

You might as well get your money's worth by paying a little more and advertising in their publications, then you become a regular, instead of an occasional victim, and you feel better about it. In addition to the advantage of buying space in these publications, it makes the editor anxious to publish anything about your work that he can get hold of, because it assures his getting the advertising. This gives you the advantage of a front page without paying for it. It is always advisable to get the students to write the advertising; it may not be as well done as some of us highbrows could do it, but it is done in their way and for their public, and it carries. The phrase that has almost invented the Community House is one that was invented by them, "The Fireside of Rice."

Last year I sent blotters with an interesting little picture and announcements of our activities to each new student. This is a cheap form of advertising, costing about seventeen dollars, and can be done through a regular house. This year I am buying space on a desk blotter, which helps one of the students earn some money and makes me sure of an advertisement. I have also used paper flying machines with the name of the House on the wings, and "fly me, but don't treat me rough" on the opposite side. This little flight cost five dollars.

The students themselves have furnished the best advertisement. I have never given a talk about the work of the House in Houston, I have always had one of the students do it, and they tell all the truth and begin on the lies, and then I am not responsible, but they do it in their own charming way and the public "takes it from them." Another way of advertising is through wireless. All of the colleges now have wireless apparatus, as well as many of the students. If you are a good friend to some wireless man, he will talk you up in the skies and it is interesting to get the answers that come from this. I am sure we could use this to a great advantage in our work.

The following is a sample of the write-ups by the students of such events as the Lenten Bible Class:

INSTITUTE BIBLE CLASS IS STARTED

All Rice Students Urged to Join—Bible to be Taught in Novel Way

On account of the great demand and the many requests that have been received, Mr. Masterson has consented to start a series of Bible

classes for the students of the Institute. In them the study of the Bible will be taken up in a novel way, a very novel way, in the presence of Rice students! And all are requested and asked to come, the Episcopalians requested and the rest asked, if it isn't against their religion to do such. And it will be very interesting and instructive. Just ask yourself a few simple questions and see how ignorant you are. An average student can answer these: Why did Job build the ark? Why did Sampson refuse to go with Rachael into the city? Who found David in the bullrushes? If you can answer all of these, give yourself five. Then try these, which take a deeper student of the Bible: How did Lot escape the pillar of fire? Why did Bildad follow after Boaz? Who helped Zophar build the Temple? If you can answer these, give yourself five more and go register with Mrs. Blake. Mr. Masterson desires that all register early, as he doesn't want anyone hurt in the final rush.

Students as Speakers in Home Churches

Mr. Masterson has made more use of his students as speakers than most college pastors. He surrendered some of his own time to them at a Synod.

The Provincial Synod went off swimmingly. The matters of student interest were the speeches by Atkinson of Rice Institute and Matthai of the University of Texas. Neither speech was a wonder, but their earnestness, embarrassment and manner easily held the attention of the Synod. The students' speeches received favorable attention by Bishop Thurston in the evening and by many more during the remaining days of the Synod.

Rev. Willis P. Gerhart wrote of the address by a student at the Church of the Heavenly Rest, Abilene, Texas: "Mr. Archie Batjer made a splendid talk on the work of the Church at Rice. I am sure it helped the Nation-Wide Campaign spirit in our congregation."

Student Employment

Mr. Masterson here opens up a most important question, the responsibility of our clergy in college communities for those who are trying to work their way through college.

I have spent much of my time this year in re-adjusting jobs, because somebody had not thought the thing out beforehand. These are some of the points that ought to be taken into consideration in the employment of students: (1) Their time is very limited; (2) they are totally inexperienced; (3) they are young and hence not consecutive in their desires for any sort of a job; (4) they are in competition with trained people and at a lower wage; (5) nobody hesitates to ask a young boy to do anything; (6) for a growing boy, night jobs of all sorts, although they pay more, are vicious and demoralizing, such as running elevators in apartment houses, working on the night shift on papers, oil filling and service stations, watchmen, hotel clerks, etc.

Some of the things they are doing well; any piece job of chores about the place, cutting grass, hanging curtains, cleaning rugs, messenger boys, leaders of Boy Scouts and boys' clubs, driving private cars in the late afternoon, cleaning cars (they are terrible as janitors), firing furnaces, advertising, soliciting, waiting on the table for meals. Some of them are accountants, typists, stenographers. Since the war a great many of them know telegraphy and get fairly good work in the telegraph offices; they find it profitable to be laundry agents, pressing shop agents and agents for all sorts of paper and souvenirs of the things the students use. They also make profits off dances and entertainments, advertising blotters and drink privileges on the athletic field.

These are observations of a small college where two-thirds of the students are self-supporting and the college itself furnishes about fifty jobs. There ought to be worked out with the labor unions some protective scale of wage for college students. Really this ought to apply to high school students also as they are a prey to the soda water people and drink stands throughout the cities. We must pay some attention to the employment of students during the summer and to the finding of work for them. The large number of students employed in the great public parks of the West is an interesting field, the conditions of which are a problem for the national office to undertake to solve. I think there are some six or seven hundred thus employed. Some students get positions morally dangerous, as in the jazz-bands at road houses and summer hotels. I wish to call attention to the experiments of the YMCA in industrial groups as one of the finest schemes we can cooperate in.

I am trying in Autry House to find my points of contact with the students through service rather than through amusement, and we have been able to employ through the canteen 7, cafeteria 2, upkeep and repairs 3, buying for the cafeteria 1, pressing shop 3, music 2, altogether 18 students that we have assisted with work in the Community House. We have paid forty cents an hour and Mrs. Blake accuses me of having moved one wood pile six times during the year. This next year at the new House we shall have, in addition to the above, a photograph developing shop, a typewriting and multigraph shop and I shall have a secretary. The Salesmanship Club and the Rotary Club has canvassed the town for jobs for students during the summer and they have proposed to turn this part of the job, that is, filling the jobs and keeping them filled, over to me. This has not been consummated as yet. I have, on my waiting list, for jobs at the Community House, after filling all the jobs for this next year, about fifteen students, so I can hire and fire as I please.

Social Life in a Co-educational Institution

Mr. Masterson's positive statement as to the importance of bringing men and women together under the auspices of the Church ought to convince many who think the sexes should be kept apart in college Church work.

The YW and YMCA work separately for men and women and their whole organizations are built on this plan of taking the individual boy or girl and placing him in different relationships. But if you take the complex relationships as you find them, as your point of departure, instead of the individual, you will find that your individual must be dealt with in all the relationships of life, e.g., a student's home, his church, his girl, the work that he does in school and that for which he is preparing. Their religion should be a normal religion and in normal relationships. We have the advantage beginning with this; and nothing we could do for the advancement of either boy or girl alone would compensate for the loss, should we separate them. Dancing is a problem for boys and girls, and should be dealt with as a boy *and* girl problem. The whole question of sex in my mind had better be treated from the same standpoint, as this is the place that most of the separation of boys and girls is made, it is fundamental that the problem be kept as one. In Autry House

we have provided for the boys and girls to be separate if they choose to be and to be together if they choose to be, and not by my choice, but we are treating boys and girls as humans and not as sexes. Mrs. Blake is most charming in the indirect way she manages both boys and girls, and I turn over the chaperonage entirely to her, unless she assigns me some disagreeable feature of it and I have to "eat 'em alive."

The Former Community House

Few have deserved more than Mr. Masterson and Mrs. Blake that reward for service which consists in the opportunity for larger service. It is because they made such a success of the old frame building, that the students welcomed with delight the fine new quarters.

At the unveiling of the corner stone of the new Autry Memorial House, Mr. Harold Atkinson, the speaker for the students, said of the old one:

To explain in a few moments what the house means to the students of The Rice Institute would be impossible, that in itself would be sufficient to occupy the morning, but I would like to tell you something about the house during the past in the very few minutes that I have.

In September, only two years ago, the old student on returning to Rice, as well as the incoming Freshmen, were greeted by the humble shack which you see over there. I suppose it's pardonable to refer to it as a shack, now that a nice new house is being built. At first no one knew the purpose of the house or who put it there, and it was the cause of much discussion and wonderment.

But there was nothing indefinite about it in the mind of Mr. Masterson who did the pioneer work in establishing it where it now stands, or the service which he intended to do by means of it. To him is due all credit for the success of the house. Certainly he was devoted to his work and through his efforts and ability as well as his generosity has the house become a success. And although modest as it is, and the short time it has been here, it's history has spread to every university in the United States where work of this kind is being done,

and to some of those in the Orient. Perhaps you have heard of The National Student Council of the Episcopal Church. It is in this connection that our shack is nationally known, and the work done by Mr. Masterson in the Texas Diocesan Council here at Rice has excelled that of any other college in the country.

Although it is a center of social activities for the students as well as of several clubs, its purpose of service is not limited to this field of service. On Sunday regular services are held, and during Advent and Lent special Bible classes are formed in addition to the regular ones, and Corporate Communion services are parts of our worship.

The students immediately became attached to the house through its services and social activities and, although it may be a shack, it is referred to by the students at Rice as "the fireside." The hearty welcome and genial cordiality of Mrs. Blake have made it so. Its activities increased so fast that the house soon became inadequate to take care of its duty, that is, its duty of service.

So through the efforts of Mr. Masterson, after considerable investigation, plans were completed for a new house. The next problem, of course, was to use them. And to this end several plans were tried always hoping that one of them would carry through. But until recently its future looked indefinite.

But the great day arrived when the news was received on the campus that through the kindness of the greatest friend Rice has ever had, a new house was to be built. Any student could have guessed who it was, for she has so many times before made gifts to the students. (Mr. Atkinson refers to Mrs. Autry, who gave the house as a memorial to her husband, Judge James L. Autry.)

In the days of the old house the professor of English assigned on a quiz this topic, "What the Community House has done and should do for the Rice Institute." One of the girls wrote:

The Community House, although only a small shack, has done a great deal of good for Rice Institute. On Sunday it takes the place of a church for those who do not care to go into town for services. During the week the Community House offers a place of recreation for the noon hour, or, for any period throughout the day. There is the opportunity for those who wish to dance, and for those who do

not care to dance there is the chance to get better acquainted with other students, a thing that is rather hard to do at Rice. The associations are always the best, for there is an excellent hostess who takes an interest in every individual who goes over there. Probably the most attractive thing about the Community House is the good things to eat which we get there. This is especially nice for the girls, since they would have no other way of getting a hot lunch, as the various boarding houses seldom serve lunch.

The room that has been arranged for the girls in a very small measure helps to make up for the lack of girls' dormitories. It is a place the girls can call their own. When the Community House is better equipped and has, probably, more room, it will mean a great deal more to the Rice students. Many students are heard making such remarks as, "Do they have that over there?" or "Can you do all that over there?" which shows that the Community House is being appreciated by the students and, when they become more familiar with the idea, they will do all they can to help the cause along.

One of the men wrote:

The Community House was instituted by the Episcopal Church to help the students of Rice Institute in three ways: To provide a convenient place of worship for the dormitory men; to provide amusement for the students of the Rice Institute in any way possible; and to furnish a place where town students can get a hot lunch.

In many instances boys have gone to services at the Community House when they would not have taken the time and trouble to dress up and go to town. In time, every student who does not go somewhere to church should get in the habit of dropping in at the Community House for services.

After classes are over in the morning, and during the evening, a handy form of amusement for students is to go to the Community House and play the piano and dance. Thus it forms a social center, which is essential to school spirit.

It would be very unhandy for students living in Houston and Harrisburg to go home for dinner. And while they are eating at the Community House, they can chat and rest.

The Community House should be a benefit to every student of Rice Institute in one of these three ways.

Social Service to the Whole Institution by Autry House

Mr. Masterson furnished an account of the first year at the new Autry House illustrating so well the ideal of service to the whole institution that it is given here in its entirety instead of under special headings.

I am placing the whole of the work carried on at Autry House under the title of social service because the work at this House is an attempt on the part of the Church to administer a community center for the whole college. The first year's experience has proven a success, as is evident by the following summaries:

ADMINISTRATION

The management of the House has been vested in an active administrative committee appointed by the Bishop Coadjutor, consisting of the president of the Student Association; the president and vice-president of the Cranmer Club; two professors; three residents of the neighboring suburbs; the rectors of Christ Church and Trinity Church; the Bishops, ex-officio; and the Executive of the House as the chairman and convener of the committee. It is evident that the different elements composing the adjacent community are all represented. The Committee voted a budget for 1922 of $15,500. They meet three times a year and audit the accounts, authorize the expenditures not in the budget or a change of items from one classification to another in the budget; discuss and determine the general policies and program of the House. There is also a permanent advisory committee formed by terms of the deed of gift, consisting of the President of Rice Institute, the donor of the House, Mrs. James L. Autry, and the Rector of Christ Church.

BUDGET—The budget is provided from three different sources.

1st. Appropriation from the diocesan council for the two salaries of the executive and the hostess of the House, totalling $3,000.

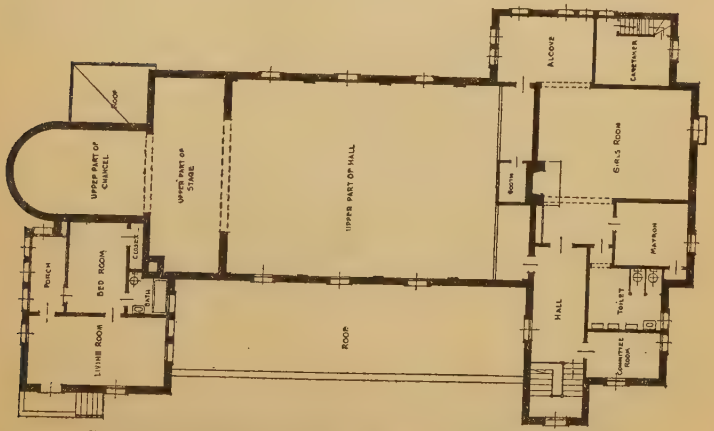
2nd. The Committee has provided a subsidy of $2,500, a part of which may be used for extra expenses.

3d. The cafeteria, the canteen, the pressing shop, have a turnover of more than $10,000.

In addition the Department of Religious Education gives $400 towards the salary of the executive as an Inquirer, and $200 as personal expense fund, totalling $600.

MANAGEMENT—There have been no stated rules made for the House, but certain general principles of management have been carried out and might be formulated into a determining working policy.

FIRST FLOOR PLAN OF AUTRY HOUSE



SECOND FLOOR PLAN OF AUTRY HOUSE

1st. The House controls everything in the House, that is there is no private property of any description belonging to anyone else or controlled by anyone else. Thus when the Dramatic Club began to use the House, an agreement was made whereby the House would receive in lieu of any payment for the use of the stage and auditorium all of the properties and equipment for the future use of the Dramatic Club or any other use that the House might wish to make of them.

2nd. There are no privileged clubs or individuals in the House. The right of use of any part of the House is a matter of registering on the calendar, for "first come, first served." It has been rarely necessary to make any adjustments and the few cases of conflict that have arisen have been easily settled.

3rd. There are no charges for the use of the House, unless the organization using it itself charges an entrance fee, in which case a per cent of the entrance fee goes to the House for expenses.

4th. The canteen, cafeteria and pressing shop are run by the House and are not leased or farmed out, and all of the employees of all the departments are employed by and responsible to the executive, although the supervision of each department is in the hands of a head of the department. Thus the hostess supervises the cafeteria, employing three servants and also has the general supervision of the House, as far as chaperonage is concerned. There is a student head of the canteen, with six students assisting him, all of them paid. The pressing shop also has a student head and a pressing boy and sometimes an assistant student. All student workers are paid forty cents an hour.

5th. Autry House has itself given only three affairs this year because it does not compete with the other activities of the college. In fact the announcement that the building was free to all clubs and organizations of the Institute under their own leadership and for their own programs has secured the confidence of the whole student body, for the House has no desire to become either a super-club or a director of activities of the college. This also has provided a full and varied program before the House at all times.

ACTIVITIES

Student

Plays. The Dramatic Club; the Idlers; the Samurai (weekly); the Tattlers; the Bi-weekly Writing Club and their plays.

Meetings, Parties, Plays. The French Club; the Spanish Club; the Historical Society (faculty).

Dances. Joy Spreaders (weekly); the Hostess' Dances (one hour weekly); Faculty Ladies' Bridge Parties.

Special Meals. Thanksgiving dinners; Committee lunches.

Practice. The Choir; the Glee Club; the Girls' Glee Club; the Band (sometimes).

Civic and Religious

Three exhibits of paintings.
The College Woman's Club.
The YWCA and YMCA Cabinet meetings; lunches and special meetings; a stunt night.
The Baptist Rice Bible Class.
The Presbyterian Pastorettes.
The Girls' Friendly Dance.
The Centennial Mission Pageant.
The Clericus Meeting.
The Diocesan Student Council Meeting.
The Young People's Service League.
The Engineers' Reception.
Various guilds of the city churches.

DANCING

Among the activities of the House dancing has naturally been chief and also naturally it has been the source of the greatest concern for those in charge of the House. The first dances were nothing short of terrible for the number of things that happened that should not have happened. But a student committee was formed and told that either the dances would be improved or omitted. They devised a form of invitation for the town boys from whom most of the trouble came so that the issuer of the invitation would be responsible for the person who came on the invitation. The Hostess met every one at the door with a rather formidable reception line, and no girl got past that line till her full life history was known. Only a few dropped out after the first experience, and from that time the dances were under control. Another control which was even more effective than chaperonage was a severe censoring of the music. All surprises were cut out, the musical time was speeded up, there was no moon-light, the dances ended by eleven-thirty o'clock, the intermissions were short

and frequent, but not long enough for them to go out and sit in the cars. Any especially remarkable turns, usually resulted in the Hostess inviting the girl out to fix her dress, while I took the boy out to explain to him why we could not have that sort of dancing. Of course that gave each one the chance to blame the other one for the instant and we let it go at that. It is said that we have the best dancing now in the city, but I do not feel elated over that. However, the improvement has been marked and when Lent came it was easy to switch the attention of the students from dancing to dramatics, and to stop the excessive amount of dancing that was being done by not having it in the House at all. For the benefit of those dealing with college dancing I would suggest the following remedial things:

Music—The chief trouble is with the music. In addition to the barbaric qualities of jazz, the musicians themselves, unless they are constantly watched and reminded, will add the underworld turns to whatever they are playing. There is no possible excuse for the continuation of the music in whines of Oriental wails after the conclusion of dance. The extreme loud or soft tones, especially where they follow each other closely, are demoralizing.

Lights—The twilight, darkness and spot-lights only taking in part of the hall might be used the first part of the evening, but never the latter part.

Refreshments—The lighter the refreshments the better; a full meal at twelve o'clock after two or three hours of possible fatigue and two or three more hours of further fatigue, is hardly conducive to easy self-control.

Time—In Autry House all dances end at eleven-thirty o'clock and if there are refreshments they come about ten o'clock. Certainly three or four hours of dancing is long enough, and it is the wise thing to do to stop any entertainment for young people while they are enjoying it, rather than let the pleasure fade out into fatigue.

Chaperons—It is amazing how stupid and irresponsible most parents are about chaperonage. The greatest difficulty in the dances is to provide proper chaperonage. The parents seem to waive all responsibility and to give it to anyone. Of course it is a bore to sit for a whole evening watching a dance, but it has to be done, and it soon works out that three or four faithful people become the official chaperons of all occasions, not by reason of their fitness but because of their faithfulness. When these few people take the

right attitude the whole amusement is safe, but when they take an attitude of defending and excusing everything and are themselves not beyond blame, one is sure to have a bad situation. There are few people who have the moral courage to stop a wrong thing when it happens, and there is no other time to do it with youngsters except at the time it occurs. This requires the presence of someone who is not under the employ of the students.

DRAMATICS

Rice Institute has had more dramatics in the last six months than it has had in its whole history. In fact the English, French and Spanish Departments have all used dramatics as a method of teaching during the past term. The Writing Club, under Dr. Stockton Axson, has written their plays and then acted them. The French Club put on Mouliere's "De Precieuse Ridicule," and also a little playlet of early French. The Spanish Club put on an extensive dialogue. The Cranmer Club put on Maeterlinke's "Sister Beatrice," using the ladies of the faculty, and having so large an attendance at the first performance that they gave another to equally as large an audience. This list of the Dramatic Club plays may be of service to those who are getting up amateur dramatics.

"The Very Naked Boy" (a parlor comedy) by Stuart Walker, "The Rising of the Moon" (Bum's tragedy) by Lady Gregory, "Miss Civilization" (a robbery thriller) by Richard H. Davis, "The Noble Lord" (a love farce) by Percival Wilde, "Dust to the Road" (tragedy of Judas Iscariot) by Kenneth S. Goodman, "Wurzel Flummery" (a marriage comedy) by A. A. Milne, and "The Game of Chess" (a Russian Tragedy).

BOOKS AND PERIODICALS

The Church Periodical Club gave a small lending library to the Cranmer Club and it may be of interest to see how Mrs. Blake and I have been able to use the books by taking any occasion to get readers for them. We had fifty-nine different readers. As far as religious magazines are concerned, the students have absolutely rebelled against even taking away any of the Church magazines. They are simply not interested. "The Church at Work" I was able to get read fairly well the first year, but the second they won't even take it. Occasionally I see "The Spirit of Missions" read. I think the fine pictures attract their attention.

PERSONAL WORK

Two interesting features of the personal work of the students during the year have been their visiting the hospitals and taking flowers to their sick friends, and in several cases getting the proper medical care for students not able to provide it. In each case my physician friends gratuitously gave their services when they understood the circumstances. There are many cases of students who have no means and are not sure of just what is their trouble, which with a little care could be referred to a specialist. These students cannot be discovered without the personal interest of someone whom they know.

LOANS

I personally helped secure loans to the amount of about $600 for students who would otherwise have borrowed from the loan fund of the bank. A student loan fund for the House is one of the objects I am much interested in. During my service in France I loaned some $3,000 of Red Cross money to the men and the Red Cross say that their loans to individual soldiers have been largely returned. I am told that only about 2% was checked off as entire loss. I think the same will be true as far as the students are concerned. I hope to get a student loan fund for the House on the way this year.

HOUR OF MUSIC

On every Thursday afternoon we had an hour of music. The idea was to have another regular activity besides dancing in the House and to furnish for a small group of students, who were "high browed" to the rest of the students, a place for and an appreciation of their self-expression, and yet to hold this to a high standard such as was possible only by importing other talent to keep the program sustained. The great hall of the House was changed by a rearrangement of the furniture to resemble a large salon, and the tea table was spread at the side and the whole was rather formal. The program always had one or two students on it for a song or an instrumental piece, which varied from a piano solo to a solo played on a saw cleverly touched with a padded mallet to produce different tones. Accordion folk-songs were also quite a hit. Our invited guests gave interpretive dancing, vocal and instrumental music. Dr. Axson gave a wonderful lecture, and Dr. Walker's readings were droll and witty. The attendance was not large, but no one ever came who did

not comment on the feeling of "elegance" which one freshman said that it gave. In fact one of the coaches expressed the same idea when he was asked to give an afternoon of games in the House during the winter and he said he could not, as it was too refined in Autry House for his sort of stuff and he could not get a new line.

SUMMARY

October, 1921, to June, 1922.

262 Meetings in Autry House.

Committee 15; Club 36; Dramatic 45; Church Clubs 4; Church Guilds 6; Woman's Clubs 8; Dances 41, i.e., one hour in afternoon 21, and evenings 20; Receptions 6; Literary Society 12; Hour of Music 17; Services 35, i.e., Corporate Communions 5, other services 30; Bible Classes 2; Lectures 5; Special lunches and teas 24; Exhibits 5; Pageants 1.

Lunches served in three years, 1919-20, 7,327; 1920-21, 16,153; 1921-22, 18,059; total, 41,539, i.e., open 34 weeks, average 530 a week of 6 days, or 90 meals a day.

A SAMPLE YEARLY STATEMENT OF AUTRY HOUSE

Departmental Profit and Loss for the Period from Oct. 1, 1921, to June 15, 1922.

CANTEEN:		
Sales		5,183.21
Less Purchases	4,162.00	
Less Inventory 6-15-22	55.00	
	4,107.00	
Help	1,043.31	5,150.31
Net Profit		$32.90
CAFETERIA:		
Revenue		5,079.43
Less Purchases	3,506.00	
Less Help	1,269.18	4,775.18
Net Profit		304.25
PRESSING SHOP:		
Revenue		1,489.26
Less Help	1,248.89	
Less Supplies	285.00	1,533.89
Net Loss		44.63

HOUSE: *Receipts*:

Revenue from Entertainments, etc	275.36	
Miscellaneous	31.30	
Revolving Fund	1,000.00	
From Diocesan Student Council	120.00	
From Ladies Christ Church, Council Dinner	100.00	
		1,526.66

Disbursements:

Help	872.20	
Telephone	117.87	
Power and Light	155.82	
Fuel	303.86	
Advertising	67.80	
Piano Tuning and Repairs	44.40	
Fixing Driveway	30.00	
Plumbing	37.00	
Miscellaneous	105.21	
Garden Expense	13.50	
Linoleum	26.65	1,774.31
Disbursements over receipts		—247.65

RECAPITULATION:

Profit from Canteen	32.90	
Profit from Cafeteria	304.25	337.15
Less Loss Pressing Shop	44.63	
Less House—Disbursements over Receipts.	247.65	292.28
		44.87
Loss bad checks		6.28
		38.59
Add Inventory Canteen		55.00
Net credit		93.59

A Few Hints for Those Who Build at College Centers

1. Get a representative local committee.
2. See that your bishop is on the committee and that the local student pastor is also.
3. Be sure you either have the cash or some definite way has been devised for you to get it before ever starting.
4. Thank all the people who will do the plans for nothing, and decline.
5. Make out an exact list of what you want in the house to provide for the actual use to which you intend to put it.
6. Cut out all ornamentation merely for ornamentation's sake.
7. Get your floor plans complete first.
8. Regardless of anyone's feelings, get the best architect you can find, who has done a building such as you plan, and in the style you wish.
9. When you have secured your architect, and given him your requirements, i.e., floor plans and the style you wish the building to be in, let him submit as many sketches as necessary until you are satisfied. Never hesitate to get a sketch done over or change the entire thing. The architect's convenience ought not to be considered.
10. Steps in the architect's work:
    1. Preliminary plans, cost 1% of entire cost.
    2. Working drawings and specifications, cost 2% or 2½% more.
    3. Supervision, from 2% to 3% more according to agreement.
    4. All travel and extra drawings, such as display drawings, are extra fees.
11. Go over your plans until you have every detail settled, for each one you omit will either be an extra or will stay omitted.
12. Be sure of your ventilation, position of radiators, doors, closets, chimneys, passage ways and steps. See that the plumbing is as near together as possible, placing upstairs bath above bath on the floor below.
13. For cafeteria arrangements write the YWCA National Board, 600 Lexington Avenue, New York City.

    For gym and auditorium arrangements write the YMCA International Committee, 347 Madison Avenue, New York City. Both of these have special bureaus for these things.

For all sorts of cafeteria equipment, general furnishing, etc., Albert Peck Hotel Supply Co., Chicago, will send you catalogue and quotations.

Never buy locally at retail if you can deal with a wholesale firm for any or all of your equipment.

The Ladies' Home Journal, Independence Square, Philadelphia, has several very excellent pamphlets, notably "What You Should Know When Building a Little House."

14. Keep a diary of when you employed the architect, contractor, etc.
15. Write the American Association of Architects, Washington, D. C., for sample specifications, etc.
16. Pay all bills through the architect. Make all orders or changes or alterations through the architect alone.
17. Have all vouchers and the bank account from which they have been paid audited before the final acceptance of the building.

The testimony of our Shanghai St. John's University Professor, Rev. Y. Y. Tsu, Ph.D.

THE CHINESE STUDENTS' CHRISTIAN ASSOCIATION IN NORTH AMERICA

347 Madison Avenue, New York City.
April 1, 1922.

Reverend Paul Micou,
National Student Council,
281 Fourth Avenue, N. Y. C.

Dear Mr. Micou:

I have intended to write you a line ever since my return from Texas to tell you how much I was impressed by the work Rev. Harris Masterson is doing among the boys and girls of Rice Institute at Houston, Texas. The Autry House is a wonderful little place with equipment and accommodation that seem just to suit the purposes of a student center. I spent several very pleasant hours there, and the place looked to me like a regular bee-hive at certain hours of the day. One day I saw a group of faculty members issuing from the building, and Mr. Masterson told me that the faculty members are making use of the place for meetings among themselves and conferences with students.

But, of course, essentially it is "the man in the house" that gives spirit and tone to the place. I mean Mr. Masterson. In his tiny office—his physical self occupying a large part of the space, a desk, a telephone and a book-case occupying the rest—he interviews the students who come to consult with him on all sorts of things—parties, love-affairs, personal problems, jobs, etc. He seems to be busy from morning till evening in the building, and when guests come and go, he drives them to and from the city in his "Lizzie." Mr. Masterson's heart and soul seems to be in the work and I am sure he is finding the joy that is his reward in the comradeship of the students and the esteem and confidence that they give him. At Rice Institute the Church occupies an outstanding position in student life.

Yours sincerely,

Y. Y. Tsu.

The Diocesan Student Council of the Diocese of Texas

In the Fall of 1919 Mr. Masterson was appointed by the Bishop Coadjutor of the Diocese of Texas as religious education secretary of that diocese, with the understanding that the emphasis and work for the first year was to be in the college field. He thus describes the work he was able to do especially through a diocesan student council:

At the Council in January, 1920, at Galveston there assembled two hundred students from six educational institutions within the diocese. There was formed the Diocesan Student Council, which had as its aim keeping the Episcopal Church in close contact with all Church students of the diocese. Church clubs were formed at the University of Texas at Austin, the A. & M. of Texas at Bryan, Rice Institute at Houston, Baylor College at Belton, and the State Normal at Huntsville, and at Southwestern University at Georgetown. Some of these it was thought best should become Units of the National Student Council in addition to their membership in the Diocesan Student Council, but the diocese was to be the first contact with all students whether or not they could carry out the minimum program of the National Student Council. The names of all students were given to the bishop as his "student congregation" in the diocese, and he has

most energetically followed students up whenever an occasion offered. At this first meeting a syllabus was handed out of what to do, and how to carry out a program for students. Many of these suggestions were carried out.

There have been held three council meetings of the Diocesan Student Council at the same time as the Diocesan Council, having their own program, officers and activities, and these are some of the observations I should like to make on the whole plan after three years of experimentation.

1. The closer contact of the students with the bishops and clergy is very much valued by the students.
2. The clergy have given more consideration to their students away from home at college, especially those who are unchurched, to welcoming them on their return, to urging students to continue their courses in secondary schools, and to their relation to diocesan institutions. This alone would have justified the effort.
3. The bishops have been active in season and out in behalf of the work of the Church at college centers, and in the last three years in the diocese the following buildings have been added to the equipment of the Church at these centers; some of which by local efforts, having received only the endorsement and encouragement of the bishops, such as the new parish house at Bryan and the improvement of the Church plant at Waco; others, however, have been due largely to the active work of securing funds by the bishops, as Autry House, Rice Institute, about $70,000 in all, the large community house, Belton, improvements in Grace Hall, Austin. Dormitories are projected for girls at Austin and Huntsville. These have been the material accomplishments. The bishops, especially the coadjutor, have spoken at all the college centers, and have given more commencement addresses than ever before. There are more postulants and candidates for the ministry than ever before at one time in the history of the diocese of Texas.
4. The clergy at the college centers have seen that the main emphasis of their work is on the college side, and without exception have been a very acceptable body of men to the colleges.
5. The diocesan student secretary has striven to promote through other men the whole work of the diocese for students, has paid semi-annual visits to the college centers, has made addresses before

the students, has done the executive work for the Diocesan Student Council and their executive committee, had represented the student work to the Board of Religious Education of the diocese so that each college center is now receiving assistance and each student pastor an additional amount in salary from the diocese. In addition he has kept up the contact with the general Church throughout the Student Inquirers' meetings held twice each year.

6. Some of the difficulties have been, the lack of proper liaison with the national student officers, with the young people's work, and sometimes with the bishops, the infrequency, only once a year, of the gathering of students, and the extreme restlessness and disordered conditions in the colleges.

UNIVERSITY OF WISCONSIN

REV. STANLEY M. CLEVELAND

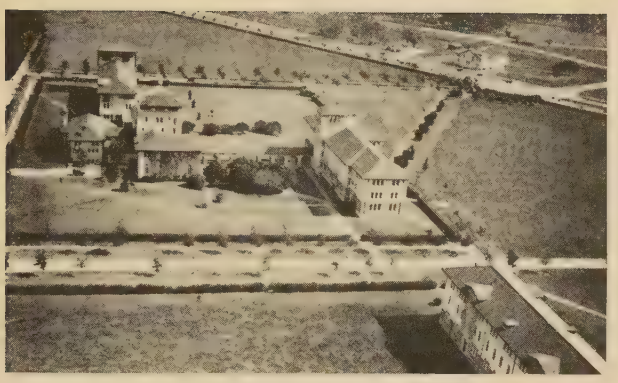
Mr. Cleveland is not one of the Inquirers, but the following quotations from letters are a contribution along the same lines.

St. Francis Clubhouse

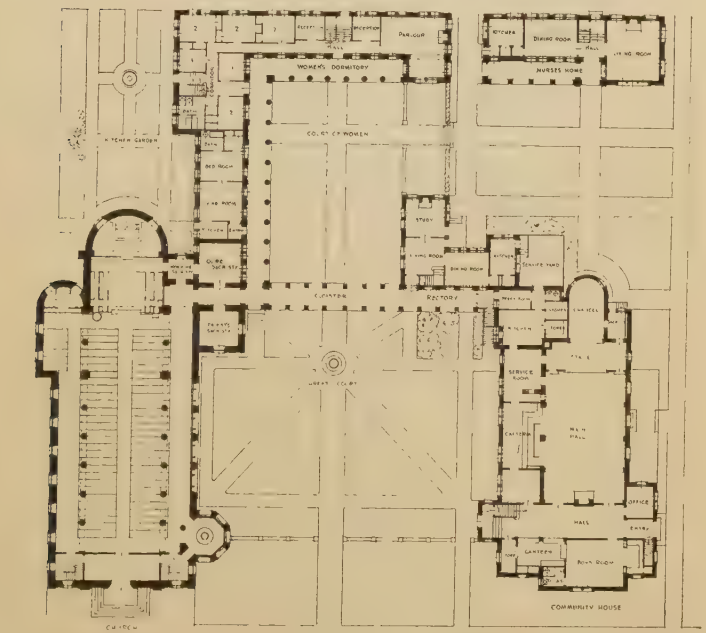
In order to decide for ourselves whether the St. Francis Clubhouse was worth while, the chaperone, Mrs. Pratt, kept a careful record of the number of students who dropped in casually for recreation, rest, reading and so forth. The records average 243 students a month up to February first when the records ceased. The Sunday evening suppers were discontinued after Easter, because the good weather takes a large proportion of the students into the country for picnics on Sunday night. The average attendance at the Sunday evening suppers for the year was probably forty or fifty. The highest attendance was eighty-five and the lowest was twenty. Our banquet on the occasion of the Religious Education Association Conference was attended by one hundred and thirty students. The girls' banquet on the occasion of Miss Hall's visit was attended by ninety-nine girls, fifty-five of whom volunteered for special work. According to the new constitution of the St. Francis Society it is required that all members sign the roll book which is kept open in the front hall of the Clubhouse for that purpose. In a little over two weeks there were eighty names in the book, which gives some indication of the number of different people who were in and out of the Clubhouse during that time. I believe that all in all the Clubhouse has been decidedly worth while, considering both its social and spiritual contributions to the work. I cannot leave this subject without paying a personal tribute to Mrs. Pratt, the chaperone and matron of the Clubhouse, whose delightful personality and simple cordiality have literally "made" the atmosphere of the Clubhouse.

Daily Communion Service

The little chapel in the St. Francis Clubhouse will accommodate

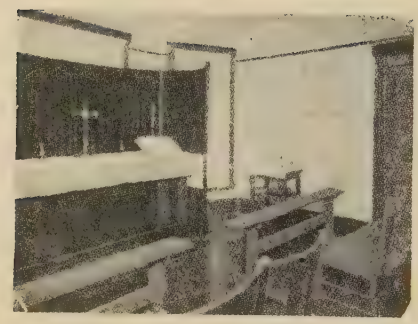


Nearness of Autry House (upper right corner) to the dormitories of Rice Institute as shown in a picture taken by a student from an aeroplane.



THE FUTURE CHURCH PLANT BESIDE RICE INSTITUTE

The girls' dormitory is needed because there is none at the Institute. The city hospital near-by makes a home for nurses very desirable. Note the rectory to be built at the rear of Autry House.



An upstairs bedroom was transformed into a chapel for week-day communion services and for private devotions.

This lounging room has opening into it a parlor, a library and a game room.

ST. FRANCIS' CLUB HOUSE AT THE UNIVERSITY OF WISCONSIN
Shows how an ordinary residence can be adapted to club uses. The rectory adjoins the club house.

only about eighteen people. No attempt has been made to have any Sunday services. It is part of the policy of work here at present (until such time as we may have a really adequate, full sized chapel) that the Sunday worship of the students should be entirely at the two local parish churches.

Students attend the eleven o'clock services on Sunday morning fairly well, but an observation which I made at Princeton has been reinforced here: namely, that the whole schedule of university life with social events crammed into Friday and Saturday nights militates against Sunday morning church attendance in general and particularly tends to keep down attendance at early services.

Students have to get up early on week days, at least some week days, and to get up a little bit earlier in order to attend a twenty-five minute service is really not much of an extra strain. Furthermore I found in the army that so far as communion services were concerned the question of what day of the week it was could be completely ignored. This was not true at base hospitals and base camps, but it was true in the field.

All these considerations, as well as my conviction that it is the duty of a priest to have a daily communion service, if possible, led me, little by little to institute a daily communion service in the chapel at the St. Francis Clubhouse. It took nearly three months to get it started by the following method:

It was necessary to guarantee a congregation, otherwise the service could not be held. So a server's guild was organized, largely through the efforts of a graduate student and an instructor in the history department. Men who had experience in serving at the altar and those who wanted to learn were taken on, and as we provided a server for one day in the week we instituted a service on that day in the week. None of these services were announced. There was no sign painted that we were having them, but little by little people came to know that they were there. Our server's guild has developed into a group of twelve men, each of them serving once every two weeks. Further to guarantee a congregation, the altar guild comes to church regularly on certain days every week, one member on Tuesday, one on Thursday, one on Friday and one on Saturday.

The first public announcement was made previous to Lent. Just one announcement was made and one small card hung up in the hall

of the Clubhouse. The results in attendance were interesting. For the first thirty-five days of Lent the average attendance was 6.6. These are the exact figures:

Ash Wednesday: 36 (twice as many as the chapel accommodates.) For the following days, not including Sundays, the attendance was: 4, 9, 3, 4, 3, 16, 5, 10, 3, 3, 3, 12, 4, 3, 2, 3, 10, 3, 8, 2, 5, 5, 8, 9, 11, 6, 2, 3, 14, 7, 9, 2, 2, 2.

The daily service stopped on Wednesday of Holy Week, as the Easter vacation began then. Besides this we have a corporate communion at one or other of the local parishes at the early service once a month, followed by a breakfast. The attendance varies from thirty to forty.

University Commission and Advisory Council

The control of the work is as follows:

The bishops of the two dioceses which make up the State of Wisconsin each appoint a certain number of members, men and women. This committee meets on call, with the Bishop of Milwaukee as president. It is a corporation and holds the property on which we hope some day to build. The working committee of the Commission is the executive committee which meets in Milwaukee with the Bishop of Milwaukee and has power to transact all business. It consists of the bishop, a secretary, who, as it happens, is the director of the Nation-Wide Campaign for this diocese, and a layman.

Matters of local policy in regard to the University work itself are taken up by an Advisory Council, which was organized at my request, consisting of the Madison members of the University Commission, the rectors of the two local churches and two lay people from each parish, appointed by the rectors. The result of this method of organization has been the most complete and cordial cooperation between the two local parishes and the university work. The Council is advisory and the responsibility has to rest with the student chaplain. So far I have always taken their advice and always expect to. From the little I hear, I gather that some of our men in college communities make the very great mistake of not wanting to take advice. Advice is cheap. It blesses him who gives it often more than him who takes it, but the surest way to get a man interested in your work is to ask

his advice about it. You do not have to take his advice if it is not good. However, you will mostly get good advice, which will save you from many mistakes.

Pastoral Relations

I do not feel that in regard to the place of confession in student work that there is anything distinctive for me to say. In student work more than in any parish a man has to remember constantly that he is there as pastor for all Episcopal students, not for a small group of high Churchmen, not to a larger group of low Churchmen, nor to the largest group of all, the broad Churchmen who do not go to Church. He is not pastor to any one of these groups; he is pastor to them all. Consequently the problem in regard to any specific practice, like the sacrament of confession, is a problem of emphasis, how far should the demand be emphasized. Any conclusion on the subject will have to await a longer experience.

Religious Education at the Summer Session of the University of Wisconsin

Being a report of the Dean, Rev. Frank Gavin, Th.D., to the University Commission of the Diocese of Milwaukee

Gentlemen:

It is my pleasant duty to report on our first Summer School of Religious Education, held by the Episcopal Church in Madison, Wisconsin, June 26th to August 4th, 1922.

The classes began promptly on the morning of the 26th. Three of the four courses announced in the prospectus were given according to the curriculum therein indicated, with certain exceptions which will be noted later.

The total registration has been thirty-two, with the following average of attendance:

Course No. I (Modern Thought and the Bible) has had an invariably regular attendance of five, with an occasional auditor. The object of this course was to treat the literature of the Bible entirely from a critical and modern point of view in a strictly scholarly fashion, and to discover the merits and defects of the critical conclusions in regard to Holy Scripture. The course included the consideration of the prophetic literature of the Old Testament, the Wisdom Literature, the Historical Books, and finally the treatment of

Apocalyptic. A transition was indicated in this last element, through the so-called Apocryphal literature of the books between the Old and New Testaments, as an introduction to the latter. Introductory lectures were given indicating the latest results of modern scholarship on the problems of the New Testament, and one Gospel and Epistle were studied and commented upon in considerable detail. Members of the course followed the work with a great deal of outside work and reading. In substance, Course Number I was modeled upon a similar course given in the Graduate School of Harvard University. The last session of the class was on August 3rd, at which time an examination paper was set.

Course No. II (Round Table Conference on the Church in the World Today) has had an average attendance of twenty-five, including at each session a few auditors. In this connection it is significant to note that the interest of the discussion group seems to have been much more inclined to the discussion of the philosophical basis of Christianity than to the consideration of more practical questions. It is highly probable that Professor Otto's course in philosophy was largely responsible for the keen interest in this direction. Consequently the original schedule of topics was somewhat altered to embrace a fuller presentation of such problems as: the relation of Faith to Knowledge, the Creed, the conception of Miracle, Revelation, the Inspiration of the Bible, Free Will, the doctrine of Grace and the Sacraments, and general questions concerning theodicy. It was in this course that the keenest discussion arose for the reasons above indicated. The problem of the relation of the Church to Labor was not touched upon. Examination August 3rd.

Course No. III (History of Christian Thought and Institutions) has averaged about fifteen in attendance. An attempt was made to trace the history of Christian beliefs and practice from Old Testament times to the present day. Three weeks were given to the consideration of post-Apostolic writers and the Fathers of the Early Church. After considering the development of Christian thought in both Eastern and Western Christendom in the Middle Ages, the formularies and teaching of the Anglican Church were studied in The Book of Common Prayer as an epitome of the faith and practice of our own Communion. A certain amount of outside reading in sources, histories, and other texts was done. The examination was held on August 2nd.

Inasmuch as there were no clergy of our Church in attendance at the "Rural Pastors' Short Course," conducted by the University, the tentative course offered by our Summer School was not given this year.

On Saturday, July 29, a Preparation Service was held in the Saint Francis Clubhouse, followed by a Corporate Communion at Grace Church, Sunday, July 30. Practically the whole Summer School received the Blessed Sacrament at that time. There have been 88 Communions at the daily week day service in the chapel. Analysis of the student body suggests the following facts: Sixteen members of the Summer School were college graduates and twelve were undergraduates. By comparison with the work being done at Wesley Hall (which has the advantage of several years' start) it is felt that our own Summer School shows to considerable advantage. In the first place, there has been a genuine interest, thoroughgoing cooperation, and eager response on the part of the students; in the second place, it seems true that there is a need for this sort of Summer School work given entirely from the point of view of standard University instruction. An expression of this need has been voiced not only by members of the Summer School but by certain of the Faculty of the University, who have been most cordial and appreciative.

The spirit throughout has been splendid. It is no small evidence of the good will and interest of the students that they have so regularly attended, made preparation, taken careful notes, done outside reading, and sat for examinations in courses for which no credit was given by the University.

The problem of hours may be advantageously considered in case it seemed advisable to carry on this work another year. For example, the Methodist Summer School has given one of its courses at seven in the evening, two days in the week, with great success, though it may be said that attendance at this particular class (which was the largest) has averaged about the same as for our own Course No. II.

The Director herewith wishes to express his gratitude first of all to the students of the Summer School, to the Student Chaplain for his kindnesses, to Mrs. Pratt for the care with which she has undertaken and overseen the preparation for the sessions of the classes, to the clergy of the city for their great hospitality and cordiality, and to the many members of the University Faculty whom it has been my privilege to meet.

REPORT OF THE STUDENT SECRETARY OF EPISCOPALIAN GIRLS AT SYRACUSE UNIVERSITY AS SUBMITTED TO DR. HADLEY AND THE DIOCESAN COUNCIL

To whom it may concern:

The following is submitted by the Student Secretary as a report of a new office which has been tried out at Syracuse University this year.

My work has been of a purely personal nature with our Church girls. The work has been similar to that done by a YWCA secretary. I am a Junior in college and have carried it as an "activity."

I have received a salary of one hundred and fifty dollars.

The following report is only a topical outline of the work done from May 1, 1921, to May 14, 1922:

May, 1921. Called on all Episcopalian Seniors. Learned where they were to teach or where they were to be the next year.

June 1 to July 15. Wrote the rectors of the churches where the Seniors were going telling of their arrival, their ability in (a) choir work, (b) Sunday school, (c) girls' work, (d) boys' work.

July 20. Obtained the list of Episcopalian Freshmen women registered in college dorms.

July 20-Sept. 9. Wrote all the above Freshmen:

1. Welcoming them to the campus,
2. Answering questions,
3. Informing them of college life,
4. Offering to meet them at the train.

September 9-12. Met students at trains:

1. Showed them to their rooms,
2. Took their phone numbers,
3. Called by phone in a few hours to relieve the loneliness,
4. In the evening took Freshmen for a walk on campus.

September 12-13. Worked on registration committee:

1. Registered Episcopalian Freshmen (only Liberal Arts students. All colleges register in different places. This year there will be a registration committee),
2. Found room and board for ten girls.

September 13-28. Called on all Episcopalian Freshmen.
September 28. Held a party for Episcopalian Freshmen:
1. Well attended,
2. Report of Geneva Conference given,
3. Freshmen officers elected,
4. Diagram of city given to Freshmen containing:
   a. City churches,
   b. Rectors' homes,
   c. Parish houses,
   d. YWCA centers.

September 11 and 18. Arranged for each Episcopalian Freshman to go to church with an upper classman.
September 30. Called an Episcopalian Club meeting in Forestry College:
1. Election of officers held,
2. Explanation of "grand council" and its membership,
3. Report of Geneva Conference given,
4. Laid plans for corporate communion,
5. Planned an all college reception.

October through December. Called on all Episcopalian students.
January through April. Called on all Episcopalian students.
May 1-14. Called on all Episcopalian Seniors.

INCIDENTALS

1. Sick calls,
2. Hospital calls,
3. Making and keeping of a card index,
4. Writing of notification cards,
5. Arranging Episcopal work in the Henderson Campaign.
6. Entertainment of all Club visitors and Lenten speakers.

MARY E. LUTZ,
Student Secretary.

BOOKS FOR COLLEGE LOAN LIBRARIES

ADDISON AND SUTER, The Book of Common Worship.
ALLEN, A. V. G., Phillips Brooks.
ATWATER, The Episcopal Church and Its Message for Men Today.
BALDWIN, God Unknown.
BEGBIE, Twice-born Men.
BELL, The Good News.
BRENT, With God in Prayer.
Adventure for God.
Leadership.
BURLESON, The Conquest of the Continent.
CABOT, What Men Live By.
CAREY, Have You Understood Christianity.
Life in Grace.
Prayer and Some of Its Difficulties.
DROWN, The Apostles' Creed in the Light of Today.
FISKE, The Experiment of Faith.
Back to Christ.
The Faith by Which We Live.
FORBES-ROBERTSON, Letters to His Friends.
FOSDICK, The Manhood of the Master.
The Meaning of Faith.
The Meaning of Prayer.
The Meaning of Service.
GORE, Belief in God.
GRENFELL, Adventure of Life.
GRISWOLD, The Episcopal Church.
GULICK, Dynamic of Manhood.
Efficient Life.
HALL, Self-Discipline.
HANKEY, Student in Arms, 1st Series.
HODGES, The Episcopal Church.
HOGG, The Message of the Kingdom.
JEFFERYS, W. H., Life of Bishop Ingle.
MCCOMB, The Future Life.
MICOU, R. W., Basic Ideas in Religion.
MOTT, Future Leadership of the Church.

NASH, Genesis of the Social Conscience.
The Atoning Life (out of print).
PATERSON-SMYTH, The Gospel of the Hereafter.
A People's Life of Christ.
PEPPER, The Way.
RAUSCHENBUSH, The Social Principles of Jesus.
Christianizing the Social Order.
The Theology of the Social Gospel.
SLATTERY, The Ministry.
STREETOR, et al., Foundations.
Concerning Prayer.
Immortality.
The Spirit.
Human Experience.
WALSH, Heroes of the Mission Field.

This list has been criticized as lacking books on social problems, for those it has were written many years ago. The Inquirers feel that any loan library should have a number of historical novels dealing with religion, as for instance Kingsley's "Hypatia." But it is not the place of the Church Periodical Club to supply these.

The Committee on Work among Women Students, to which Miss Hall is related, has recommended the following books as especially valuable and timely for college women:

BELL, The Good News.
GORE, Belief in God.
PATERSON-SMYTH, A People's Life of Christ.
GLOVER, The Jesus of History.
WALPOLE, Vital Religion.
CAREY, Prayer and Some of Its Difficulties.
ROYDEN, Sex and Common Sense.
HUTCHINS AND ROCHESTER, Jesus Christ and the World Today.

One of our most experienced university pastors has stated that he has found three books of more use than others with students:

HARDY, Religious Instinct.
GORE, Belief in God.
CHESTERTON, Heretics.

PAMPHLETS RECOMMENDED FOR USE WITH STUDENTS

Nineteen Questions about The Episcopal Church, Rev. R. S. Barrett, D.D., 4 cents.

Church Facts, Briefly and Concisely Expressed, Rev. E. W. Hunter, $2.00 per hundred.

John Wesley on Separation from the Church of England, $1.00 per hundred.

Who Founded the Church of England? Rev. L. M. A. Haughwout, $2.00 per hundred.

"I Have No Time: My Business Takes Every Spare Moment," $1.00 per hundred.

Christian Science and Historic Christianity, Frederick C. Morehouse, 4 cents.

What a Churchman Ought to Know, Rev. Frank E. Wilson, 15 cents.

Morehouse Publishing Company, Milwaukee, Wis.

A Sketch of the Beginnings of the Church in the United States. Eleanor E. Wright.

The Seven Bible Lents: A Meditation for Ash Wednesday, Rev. E. A. Stuart, M.A.

On Keeping Lent, by the Right Rev. The Lord Bishop of Petersborough.

A Help to Reading the Bible During Holy Week.

The Meaning of the Answer "I Do" in the Confirmation Service.

The Blessed Dead, Rev. J. G. Simpson, D.D.

The Episcopal Tract Society of Philadelphia, Educational Department, Church House, Philadelphia, Pa., 2 cents per copy.

Who is Christian? Gerald Birney Smith.

What is Inspiration? Charles W. Gilkey.

The Word of God, Herbert L. Willett.

Why I Believe in Jesus Christ, Shailer Matthews.

The Gospel of Jesus, Allan Hoben.

What is Conversion? Theodore G. Soares.

American Institute of Sacred Literature, Hyde Park, Chicago. 50 cents for one hundred. Not sold singly.

Christianity.
The Church of God.
Baptism.
Confirmation.
The Holy Communion: Why Should I Go?
Church Periodical Club, 2 W. 47th Street, New York City. Gratis.

Simple Answers to Some Common Questions About the Church, 90 cents per hundred.
Rev. H. M. Ingham, Kenne, N. H. Name of parish printed in on large orders.

Handbook for Friends and Members of the Episcopal Church, Bishop Peterkin. 10 cents a copy.
Miss Augusta H. Whight, St. Matthew's Church, Wheeling, W. Va.

John Wesley and the English Church.

Did Henry VIII Found the English Church? Rt. Rev. Irving P. Johnson.
The Witness, 6219 Cottage Grove Avenue, Chicago, Ill., 50 cents per hundred.

Episcopal Church Merits, Rev. T. Tracy Walsh, 5 cents each, $4.00 per hundred.
Church Literature Press, 2 Bible House, N. Y. C.

What Do You Mean by "The Church"?
Why Ought I to Go to Church?
How Ought I to Keep Sunday?
Holy Cross Tracts, West Park, N. Y., 50 cents per hundred.

The Message of the Christian Seasons, Rev. W. J. Carey, M.A., R.N., 20 cents.
S. P. C. K. per MacMillan Co., 64 Fifth Avenue, New York City.

The Reformation in England, Rev. Maurice Clarke, 10 cents per copy, $5.00 per hundred.
Parish Leaflet Company, Hobart, Ind.

The Revival of the Gifts of Healing, James Moore Hickson, 15 cents.
E. S. Gorham, 11 West 45th Street, New York City.

PAMPHLETS RECOMMENDED FOR USE BY THOSE WORKING WITH STUDENTS AND FOR THE MORE THOUGHTFUL STUDENTS

Confirmation Instructions, Rt. Rev. Irving P. Johnson, D.D., 25 cents.
The Witness Publishing Company, 6219 Cottage Grove Avenue, Chicago, Ill.

The Falsity of "Christian Science," So-Called, Rev. William Harman VanAllen, S.T.D., 15 cents.
The American Society of Church Literature, 45 Church Street, Hartford, Conn.

Three Lectures on "The Christian Idea of God," Rev. J. H. B. Masterman, M.A., 60 cents.

Three Lectures on "The Incarnation," Rev. J. H. B. Masterman, M.A., 60 cents.

Christian Morals, Rev. R. L. Ottley, D.D., 30 cents.

Actual Sin, Rev. S. C. Gayford, M.A., 30 cents.
Longmans, Green & Co., 55 Fifth Avenue, New York City.

Can Man Know God?
Reasons for Believing in God.
Materialism, the Relationship Between Body and Spirit.
Prayer and Science.
Religion and Natural Science.
Morality Without Religion.
Disbelief in God.
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CONSTITUTION

OF

THE NATIONAL STUDENT COUNCIL OF THE EPISCOPAL CHURCH

How Constituted

1. The National Student Council of the Episcopal Church shall consist of two bishops, three representatives of each Province, who are communicants in good standing in this Church, one a clergyman in a college community, one a faculty member, and one a student, and representatives of the Presiding Bishop and Council, two each from the Departments of Missions and Church Extension, of Religious Education, and of Christian Social Service, and one each from the Departments of Publicity, of Finance and of other major Departments as they are created by the Presiding Bishop and Council.

Units

2. One collegiate organization of Episcopal students in each institution may become a Unit of the Council by agreeing to fulfil the minimum program set forth by the Council and which meets the requirement of membership set forth in Article 8. Recognition shall be granted after six months' fulfillment of the minimum program. It shall cease to be a Unit when it fails to fulfil the minimum program for two successive years.

Minimum Program

3. This minimum program shall be regular activities in (1) worship, (2) religious education, (3) Church extension, (4) service, and (5) meetings to promote the aforementioned objects, as follows:

(1) *Worship:* The Unit shall make provision for attendance at a Church service once a week, which if possible shall be the Holy Communion, and shall also make provision for a monthly Corporate Communion.

(2) *Religious Education:* The Unit shall make provision for religious education under Church auspices at least twice a year, preferably during Advent and Lent.

(3) *Church Extension:* The Unit shall undertake to extend the Church both in the college and throughout the world by personal prayer, work and contributions.

(4) *Service:* The Unit shall provide opportunities for personal service in the Church and in the community.

(5) *Meetings:* At least four meetings of the Unit shall be held each year.

Meetings and Conferences

4. The Council shall hold a meeting every General Convention year with representatives of the Units.

Except in General Convention years the Council shall arrange in each Province annual conferences of college Church students and college Church workers.

The Council shall promote conferences, diocesan, state and regional, of college Church students and college Church workers.

Officers

5. The officers shall be President, Vice-President, Recording Secretary and Treasurer, the first of whom shall be a student.

The Presiding Bishop and Council shall appoint one Executive Secretary and secretaries of the Presiding Bishop and Council engaged in student work may be associate executive secretaries.

The Executive Secretary shall conduct the correspondence of the Council.

The Executive Committee shall elect the Vice-President from its own membership.

The Executive Committee shall elect, either from within or from without its own membership, the Recording Secretary and the Treasurer.

The Treasurer shall render an annual report.

Executive Committee

6. There shall be an Executive Committee, consisting of seven of the Council members, one of whom shall be the President, and the other six shall be elected by each meeting of the Council in General Convention years, two students, two faculty or staff members, two clergymen in college communities.

The Executive Secretary and the Senior Secretary for Work among Women Students shall have seat and vote in the Executive Committee.

The Executive Committee shall be the Finance Committee, and shall have all powers of the Council between meetings.

The Executive Committee shall determine the time and place of the Council Meeting in General Convention years.

The Executive Committee shall have the authority to call a Meeting of the Council when the business of the Council requires.

The Executive Committee is empowered to fill all vacancies until the next Meeting of the Council.

Election of Members

7. The Provincial Synods shall be asked to elect the clerical and faculty Provincial members of the Council.

The Provincial student members shall be elected by the Provincial Student Conferences.

In the event of the failure of any Synod or Provincial Student Conference to elect, the Executive Committee shall at its next meeting elect for that Province.

The Council shall elect the two bishops at the meeting in General Convention years.

Recognition of Units

8. The Executive Committee is empowered to recognize Units between meetings of the Council, and issue certificates of recognition to all Units.

An organization of college Churchmen in applying for recognition as a Unit.

(1) Shall present a statement of its organization, including name, list and function of officers and committees.

(2) Shall present evidence that it is carrying out the minimum program and make a declaration of its intention to continue to do the same.

(3) Shall present evidence that membership in the organization is open to any Episcopal student.

The Executive Committee shall procure annual reports from the Units, and recommend to the Council when in their judgment recognition should be withdrawn from any Unit.

Amendments

9. This Constitution may be amended at any Meeting in General Convention years.

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